

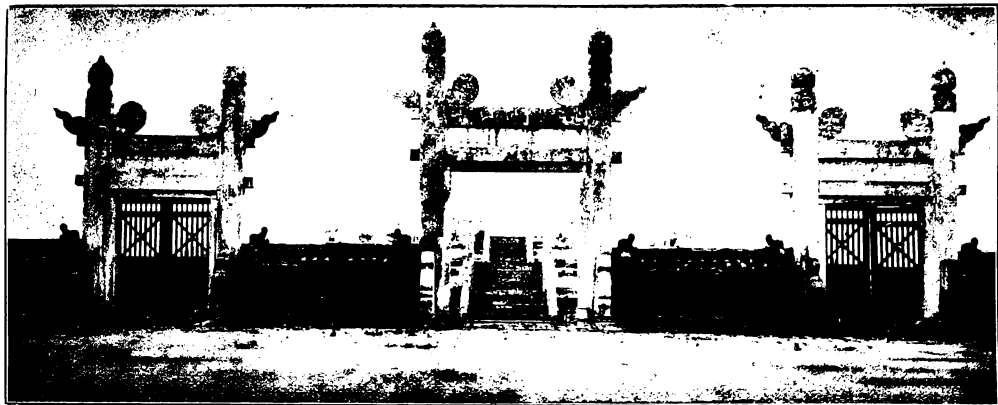
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ALTAR TO HEAVEN, PEKING.

CHINESE RELIGION
“

SEEN THROUGH THE PROVERB
.

BY

CLIFFORD H. PLOPPER, B.D., Ph.D.
““

WUHU, CHINA.

I

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* *

THE CHINA PRESS
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1926

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In Grateful Remembrance

BY

An Old Pupil

PREFACE

In adding one more book to the long list of works on Chinese religion, it is with a decided conviction that in the combining of the two studies, of language acquisition and Chinese religious psychology, a method is being advanced which will fill with interest both fields. The Chinese constantly have proverbs on their tongues. The language is rich with them. As one remembers that for centuries this people have been living in their past, considering the words of the ancients as of priceless value, and from which there must be no deviation, he is forced to realize that their proverbial sayings must cover the entire range of history and literature. There is no end to their number, or to the field of legend and fact to which they will claim one's interest. It is probable that there will be criticism for the large number of proverbs, bearing upon Chinese religion, which have been omitted. This, also, will likely be just. The only excuse which can be offered is that where such a large field is to be covered it becomes necessary to select and compress one's material, if it is to be gotten within the space of one small volume. While it is well understood that all things human are subject to defects and mistakes, it is hoped that a new method may help point the way to some minds, for a deeper appreciation of the thought life of the Chinese. If this small work will in any way stimulate some one to examine more closely into their religious mind, it will have accomplished its purpose.

In giving this volume to the public an expression of appreciation should be made to a number of friends who have helped to make it possible. We are indebted to Dr. Harlan P. Beach, who stimulated within us a desire to know Chinese proverbs, while the writer was in his classes at Yale Divinity School. We are grateful for the use of Case Memorial Library, with its splendid collection of Chinese books, and for the sympathy and encouragement of the entire faculty of the Hartford Theological Foundation, during the short time we were permitted to stay there. We wish to especially thank Dr. Lewis

Hodous of the Kennedy School of Missions, Dr. C. T. Paul of the College of Missions, Mrs. Ada Haven Mateer of the Presbyterian Mission, Peking, and Rev. J. Y. McGinnis of the Presbyterian Mission, Kashing, for the careful criticisms of this manuscript, and the suggestions they have given us. We would not forget the many Chinese friends who have helped us determine the value of the proverbs used, and have led us to appreciate and understand their historical and allegorical reference. We would also acknowledge the help from the many authors we have quoted and to whom we have referred. Their names will be found in the source index. We have freely consulted and used all the books at our command, and to their authors we are grateful.

C.H.P.

Wuhu, China.

June 1st, 1924.

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CHAPTER I.

INTRODUCTION.

"Many definitions have been attempted of a "proverb", of which none has met with universal acceptance."^a The Encyclopedia of Religion and Ethics says, "Four qualities are necessary to constitute a proverb; brevity (or, as some prefer to put it, conciseness), sense, piquancy, or salt (Trench), and popularity."^b Lord Russell's definition, that it is "the wisdom of many and the wit of one," is perhaps, as good as can be expected for a term which describes an expression, used through many centuries, and found in every land.

Definition

The tendency to speak in proverbial language is one found in all countries; and rightly so, for it is a method of expressing oneself more quickly and concisely than in any other way. Beyond doubt, a proverb expresses the common feelings and experiences of the people among whom it originates, and where it has been put into its form by the polishing of many individuals. In fact, "the genius, wit, and spirit of a nation are discovered in its proverbs."^c Of the peoples of all lands, perhaps, the Chinese most clearly express themselves in this way.

**They Express
Real Condition**

The language is largely set in its idiom and phraseology.^d This very setness gives to it a beauty and conciseness found in the speech

a. From the Encyclopedia Britannica Vol. XXII, page 506. Also—"J. Howell's (d. 1666) three essentials "shortness, sense, and salt, omit the chief characteristic, popularity or general acceptance, and the definition of Erasmus "celebre dictum scita quapiam novitate insigne"—suits a good proverb rather than proverbs in general."

b. Encyclopedia of Religion and Ethics.—Hastings. Vol. X, page 412.

c. Lord Bacon.

d. "Proverbial philosophy is a make-shift term for that sententious wisdom or vagrant rule of life which is found more or less among all nations. It bears the impress of the habits of thought and modes of conduct of the people to whom it belongs. It is affected, of course, by their history, and varies by the genius of their language. A language like Chinese is specially suited to express pithily and neatly the sayings of the wise, the maxim of the philosopher, or the adage of the common people."—Chinese Proverbial Philosophy.—Jas. Summers. The Chinese and Japanese Repository. Jan. 1865.—page 395.

of very few nations.^a All through the centuries it has been one of the tasks of the teacher to polish it, as one would work gems,¹ and he has done his work well. It is this polishing that has put the proverb in a class all by itself. It is like a well cut jewel where the setting but throws its luster into relief. While to any Oriental a proverb is a sweet morsel,^b the Chinese adds a special flavor, which makes it peculiarly his own.^c So one might say that in it there is found all the Oriental daintiness, strangeness, and alluringness; and to this is added the virile strength and character of an age-long race, making in the combination a work of art; a thing of beauty, to be enjoyed and dwelt upon.

The proverbs are appreciated and quoted by both the most learned teacher and the most ignorant coolie, thus becoming the common heritage of all. They are drawn from all types of literature. Many quotations from their classics have become proverbial. Such sayings as, "all within the four seas are brothers,"² from Confucius, and "there are not two suns in the sky, nor two sovereigns over the people,"³ from Mencius, are known by everyone. Other proverbs come from history, poetry, novels, etc.^d Many are not even found in print. If they are common, so all have heard and known them, that is sufficient. They are *su* (俗), the thought of the people, the language of their fathers, and their origin is a matter of small importance.^e They are everyone's property. The Chinese have an apt saying for every occasion, on every subject, and in every place.

**Their
Universality**

日、民無二王。	弟也。2 天無二兄	1 四海之內、皆兄	人不學、不成道。我道。	0 玉不琢、不成器。
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1—0. Gems unworked form nothing useful, man without trials is not perfected. (L. K. VI: 18: 72.) P.

2—1. "All within the four seas are brothers." (C. A. XII: V: 4.) Sm. 41.

3—2. "There are not two suns in the sky; nor two sovereigns over the people." (M. V: IV: 1.) L. C. II: 228.

a. "A spirited conciseness is among those peculiar beauties of an original, which can be seldom transfused into a translation."—Hau Kiou Chooan (好述傳).—Thos. Percy. Vol. III: 184.

b. "While proverbs are universal in their occurrence and are found to take local form and colour even in the dialects of modern languages, yet they are especially beloved by Oriental peoples, and it is among them that they were seriously cultivated."—Encyclopedia of Religion and Ethics—Hastings. X: 414.

c. "To the strong bias towards proverbial expression common in all Oriental lands, the Chinese add certain special characteristics of their own."—Chinese Proverbs and Common Sayings.—A. H. Smith. page 1.

d. The mass of the people do not realize they are quoting from the classics, but a large percent of their proverbs can be traced to such origins.

e. "That which is literary is *su*, common or colloquial, in contradistinction to the classical. But when it happens that the classical becomes also popularly current, what are we to call that? It is not *su*, for it is classical; yet it is *su*, for is common."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 3.

The proverbs “please the people and have pleased them for ages.^a They possess so vigorous a principle of life, as to have maintained their ground, ever new and ever young, through all the centuries of a nation’s existence.—And further, they have, not a few of them, come down to us from remotest antiquity.^b Many of them are from before the age of Confucius, and show not only the life as it is now, but also as it was in the days of the sages. As such they carry a peculiar force; for the Chinese believe, “the words of saints, though a thousand years old, do not become useless.”¹ Even “the gods respect and the demons prostrate themselves before”² them. The fact that the proverb is still used today is evidence that men are believing the same things, in much the same way, and having much the same experiences they did in the centuries gone by. That this is true is due largely to the conservatism of the Chinese as a race.^c They think that “if there is a custom,” one should “not seek to diminish it.”³ Indeed, it is only the more bold of the younger generation who dare to break away from the age-long beliefs and habits to which the people are bound. That they are still held by these beliefs and customs, can be laid in part to the proverbs, which have come down with them through the passing years.

Their Antiquity

The very antiquity of some of these most common sayings leads one to realize that behind them there is a history beckoning one to delve deeper into the mysteries of the ancients. The meaning of them is not always easy to reach, but if one will be persistent, he will be rewarded for his labor. It will take time and it will take effort, for in the land of the proverbs, it is certainly true, that “if you don’t scale the mountain,

Their History

滅、無例不增。
欽鬼伏。
朽。
3 聖人之言、千古不
4 聖賢言語、神
5 有例不

1—3. The words of saints though a thousand years old do not become useless. (G. H. 99) P.

2—4. The gods respect and the demons prostrate themselves before the sayings of saints and sages. (Pe. 17) P.

3—5. If there is a custom, do not seek to diminish it; if there is no custom, do not seek to add one. (Go. 221) P.

a. “Chinese proverbs are literally in the mouth of everyone, from the Emperor upon his throne to the woman grinding at the mill.”—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 7.

b. Lessons from Proverbs.—R. C. Trench.—P. 10.

c. “From time immemorial the highest ideal of Chinese thinkers has been to bow in modesty and submission to the insuperable grandeur of their ancient traditions. Criticism is very meek, originality of thought is strangled ere it can develop, and any attempted progress beyond the old Masters appears to them as insanity.—In a word the whole Chinese civilization is saturated with the belief in the divinity, the perfection, and the unqualified excellence of its principle doctrines and institutions.”—P. Carus. Monist. Jan. 1896. P. 189.

you can't view the plain."¹ Yet if one will but reach the summit, he will see those plains opening up to him much of the history of the past ages. One will find them to be filled with a strange folk-lore, he had not before dreamed existed, and a new fairy-land will be revealed to him, as a reward for his trouble. Thus through them one will have the wisdom of the sages placed at his command. The Chinese verily believe that "without listening to the maxims, left by the ancient kings," one "cannot know the excellence of learning."² The explanation of the affairs of the world, both past and present, is to be found in the "books of the ancients."³ The present is but the reflection of the past.⁴

One will seldom be able to learn the author of the saying^a which slides forth so musically, for he likely, after giving birth to an immortal sentence, went to an unknown grave, centuries ago. Yet in the act of giving form to the proverb he has been a blessing to historical science, as he has told what his fellow-countrymen believed, in those by-gone years. He has shown the nature of their lives and experiences, and for this added light one should be grateful to him.

This naturally leads to the question of the importance of proverbs, and the value of a study of them. As "there is no conceivable situation in life for which the proverbial wisdom of the Chinese cannot furnish some apposite citation,"^b one can readily see how these sayings are an index to the whole philosophy of their life. Not only do they

往古可以知今。	下事、須讀古人書。	王之遺言、不知學問之大。	知天之高。不臨谿、不知地之厚。不聞先	6 不上高山、不顯平地。
	9 明鏡可以察形、	8 欲知天		7 不登山、不

1-6. "If you don't scale the mountain, you can't view the plain." Sc. 17.

2-7. "Without ascending the mountain, we cannot judge of the height of heaven; without descending into the valley, we cannot judge of the depth of the earth; without listening to the maxims, left by the ancient kings, we cannot know the excellence of learning." Dav. 47.

3-8. "If you would know the whole world's affairs, read the books of the ancients." Doo. 192.

4-9. "As in a lustrous mirror one sees a reflection so in the deeds of antiquity one may know how to act." (Pe. 406) Doo. 489.

a. "Proverbs are not the production of the book-worm or the midnight oil. Proverbs were before books—they came from the great books of nature and common sense—from the powers of observation and from experience."—*Eastern Problems and Emblems*.—J. Long. P. VII.

b. *Encyclopedia of Religion and Ethics*.—Hastings. X: 415.

show the past and present thought, but they are also quietly molding the beliefs and lives of the coming generations. Thus through their subtle suggestion^a they are shaping^b the public opinion of the entire country, and are a factor in producing the solidarity of the nation. As they are quoted and believed by even the most ignorant they help to form the social and moral standards of the people. Under these conditions, truly good sayings are of inestimable value. For one "may safely affirm,—that the main factors which go to form the moral and public sentiment are the sayings of Confucius and Mencius recorded in the classics and the proverbs, written and unwritten.^c In fact, they are a guide to daily intercourse, and largely determine the moral conscience of the people.

The proverbs are a good criterion of the ideals of the nation. The Chinese finds in them the standard for his life. Yet one would not presume to say he lives up to his ideal,^d any more than the Anglo-Saxon does. However, they speak with authority^e to him, as they are the sayings of his people, coming down from the most ancient times, which to him is sufficient logic to make them binding. In no better way can one learn the temper, genius, and moral stamina of the race, than by thus looking into his heart and life^f through the proverbs. They show one his beliefs from every possible angle.^g They give one a picture of his life as it really is,^h and as he thinks it should be. Through them one can understand how he attacks the ethical questions arising in his daily experiences.

They Formulate His Moral
Standard

a. "They have had a subtle and pervasive influence on popular opinion."—Encyclopedia of Religion and Ethics.—Hastings. X: 414.

b. "Proverbs in China go far towards moulding the minds of the people."—Ancientness of Proverbs.—R. H. Graves. P. 1.

c. Ancientness of Proverbs.—R. H. Graves. P. 1.

d. "They are trustworthy witnesses to the social, political, and religious ideals of the people among whom they originated and circulated."—Encyclopedia of Religion and Ethics.—Hastings. X: 414.

e. "A genuine proverb may not embody a true ethical principle, yet it is an index to what the people regard as true, and presents their ideal of life and conduct."—Encyclopedia of Religion and Ethics.—Hastings. X: 412.

f. "No truer judgement can be formed of the temper and genius of a nation, than from their common proverbs."—Hau Kiou Chooan. (好述傳)—Thomas Percy. Vol. 3: 183.

g. "But whatever the subject matter, or however extravagant the mode of expression, every Chinese proverb contributes something towards an appreciation of the point of view from which, and the lights in which, a great and ancient family of mankind looks upon the tangled web of human life, and of the construction which the experience of the ages has led them to put upon its practical problems." Chinese Proverbs and Common Sayings.—A. H. Smith. P. 10-11.

h. "If the proverbs of a people are not the chief facts with regard to them, they are at any rate a safe index, of their lives, their modes of living, their current thoughts, their intellectual and social status, their surroundings, and in fact everything else that goes to make up social life."—Behar Proverbs.—John Christian. P. viii.

The value of the proverb, as an interpretation of the mind of the Chinese, has not been sufficiently appreciated. That the Oriental and the Occidental ways of looking at things are very different is one of the first facts borne in upon one when he comes to China. For one who is going to work among this people, the necessity of knowing and appreciating their attitude is of paramount value. One of the great hindrances to work in this land is a misunderstanding of the way in which the Oriental thinks, and a trying to read the ideas of the West into the thinking of the East. One's success will be in proportion to his ability to adapt himself to, and work from, their viewpoint. There is no better method of learning the real thought processes^a of the Chinese mind than through the proverbs. Through them one can look into their very souls, and "know what most engages"¹ their thought. They are most truly the mirror in which one can see their minds;^b the medium through which one can, with a fair degree of accuracy, know how they are thinking; and the means by which one can gain a knowledge of popular consciousness. "Proverbs are the wisdom of the streets."^c

The proverbs, by their very nature, must have the sanction of society before they can have authority. They "could never have prevailed and become universal, if they had not expressed the general sense of the people, who adopt them."^d They must spring from the people, or at least have the social stamp, before they can become current,^e and carry conviction. Their being the expression of the group consciousness, gives them a dignity and power which is unique.

The Authority of the Proverb

中 但 心 10
言。 聽 腹 要
口 事、 知

1—10. "If you wish to know what most engages a man's thoughts, you have only to listen to his conversation: (or. A man's conversation is the mirror of his thoughts.)" *Lav.* 81.

a. "Even more important, however, is their value as exhibitions of Chinese thought. A familiarity with the manner in which the Chinese mind acts, is much rarer than a creditable command of the spoken language, and of the two, the former is perhaps the more difficult acquisition."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 10.

b. "It is observed, that as a man's conversation is the mirror of his thought, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking."—Chinese Moral Maxims.—J. F. Davis. P. v.

c. Proverbs and Maxims.—I. L. Rayner. P. 171.

d. Hau Kiou Chooan. (好述傳)—Thomas Percy. Vol. III: 183.

e. "To attain the rank of a proverb, a saying must either spring from the masses or be accepted by the people as true.—In a profound sense it must be vox populi."—Encyclopedia of Religion and Ethics.—Hastings.—X: 412.

When wisely quoted, they add a certain conviction to the idea one is trying to present. This fact, together with the knowledge one's friend understands what he is saying, lends a feeling than which one can think of nothing more satisfying. Also, inasmuch as the Chinese have reverence for gray hair,¹ the people feel that to fail to follow the wisdom of the old² and the past would result in suffering. So when the sayings have been handed down from father to son through several generations, they become unwritten law. This not only causes their lives to be, consciously or unconsciously molded in accord with them, but also produces an unerring authority for their beliefs. The proverb is always received with respect, and as final. From the proverb there is no appeal.^a

Naturally the beginner, before the proverb has become his own, must be very careful to learn not only just what it means, its allusion, its history, and the thought back of it, but must also be sure to know where it will be applicable, always remembering the Occidental viewpoint of the idea may be very different from the Oriental. Those who have gone deeply into this field will tell one this is not an easy task. For the proverbs have been so polished that much has been left to the knowledge of the user. Oftimes but half the proverb will be quoted, the assumption being made that one will know the remainder. One must so understand them that he will be able to grasp the whole in the part quoted. This may at first view be restricting them a great deal. However, one need have no fear for when once mastered there will scarcely be a day pass that he will not only hear but find use for them. In thus thoroughly making them his own, he is not only having the pleasure of acquisition, but is creating a keen tool³ he can continually use with safety.

The Necessity of Thoroughly Mastering Them

To the student a careful study of the proverbs is most valuable. They give one as pure idiom as he can find,^b and so provide a splendid

其器。	欲善其事、必先利	苦端在眼前。 13 工	12 不聽老人言、吃急	11 要得好、問三老。	1—11. "If to be right is your desire, then of three aged men enquire." Sc. 1678. 2—12. If one does not listen to the words of the old, suffering is before his eyes. P. 3—13. "If the artisan wishes to make good his work, he must first sharpen his tools." (C. A. XV: 9) Bu. 103.
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a. "A true proverb, then, is a spontaneous growth out of the soil of National character;—among the people who gave it birth it possesses a finality from which there is no appeal."—*Encyclopedia of Religion and Ethics*.—Hastings. X: 412.

b. "As helps to the study of the language, they have a function peculiarly their own.—The idioms are often strongly marked, easy to catch and hard to forget, combined advantages in the study of the Chinese language of singular infrequency."—*Chinese Proverbs and Common Sayings*.—A. H. Smith. P. 10.

key to the mastery of Chinese. He will learn he can get down to the roots of the language by this method as quickly, if not more quickly, than by any other. The one who has a real understanding and ready command of a number of well selected ones will find it gives him a security in speaking that is to be greatly desired. D. Willard Lyon makes as one of the rules for acquiring this tongue, that one should "learn a new Chinese proverb every week and use it every day."^a

**Their Value in Language
Study**

This is a splendid motto for one who is spending his life among them, regardless of what profession he may be following. For it is by constantly adding to one's store of them, more than in any other way, that one gains proficiency. In these days of attaining the language scientifically, they certainly should not be overlooked.^b No person can really know Chinese until they form a large part of his equipment.^c So vital have educators felt they were to the life and character of the people that at one time the Ming Hsien Chi (名賢集) and the Hsien Wen (賢文) were placed in the schools^d as text books. So in picking up the proverbs one is gaining a knowledge of their speech as they themselves use it. Also coming as they will in the midst of the grind of memorizing characters and tones, they will furnish pleasant and refreshing moments in the dry task of acquiring the language. The constant search for and assimilation of proverbs is valuable as a life study for the one who would live in and give himself for China.

"A good maxim is never out of season."^e It certainly can at no time be more appropriate than in one's guest-hall, or over a friendly cup in the tea-shop. Should one be itinerating through the country, and stop to enter into conversation with a farmer, it is still a helpful medium. For they are known and loved by both the literati and the uneducated.^f It is said that the one who has studied the Hsien

**Their Conversational
Value**

a. Chinese Recorder. August 1906.

b. "The Chinese proverbial philosophy is so interwoven into the spoken language that no Chinese scholar can possibly ignore it altogether,"—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 8.

c. "It is not too much to say that no one can use a vernacular language of the East with force and finish unless these wise saws have become for him part of his mental furniture. From them, moreover, far more than from the literatures of Asia, is an understanding to be gained of the soul of the people, their character, and their philosophy."—Ashanti Proverbs.—R. S. Ratrrary. P. 5.

d. See Ming Hsien Chi.—H. Dawson-Gröne. Preface.

e. Proverbs and Maxims.—J. L. Rayner. P. 171.

f. "Many of the most ancient and classical proverbs are quoted by the country people who neither read nor write.—Proverbs are in the mouths of everyone and when we consider that 70% (?) of the Chinese are considered illiterate, we may understand a little of the influence of the proverb." Ancientness of Proverbs.—R. H. Graves. P. I.

Wen will always be able to hold his own in conversation.¹ There is no doubt that as an aid in this way, they hold a place all by themselves.^a Should one be quoted to a guest, the inevitable reply will be, "a proverb says" (俗語說), and the one used will be matched with another explaining it, or in reply to it.² Before, one's guest may have thought the foreigner did not understand what he was trying to tell him, but when a proverb has been used, he changes his attitude and thinks one has a greater appreciation and knowledge of the language than he had believed possible. They are an ever present help in conversation.

Should the Occidental ever be so unwise, or unfortunate, as to get into an argument with an Oriental, his safest refuge will be found in the proverb. Because of the authority which it has for the Chinese mind, it is much safer than an attempt to explain to him from a Western standpoint.^b He likely would not see the reason in one's argument, for he would be Their Value in Argument thinking from a different viewpoint, but a proverbial statement he would accept without question. In this way it would be even better than a lengthy classical citation. Though one's reverence for the classics is great, unless one be a scholar, he likely would not understand the quotation. While everyone knows and believes in the proverbs.^d

玉。	15	文	14
拋		會	讀
磚		說	了
引		話。	賢

1—14. The one who studies the Hsien Wen will be able to converse. P.

2—15. "Throw him a brick to get back a gem;"—said in compliment to literary persons who correct compositions, and of persons making a little present in hopes of a large reward." Wil. 117. (Y. S. III: 10).

a. "According to Prof. Giles, "students are made to learn these by heart, and ordinary grown-up Chinamen may be almost said to think in proverbs." He adds, "there can be no doubt that to the foreigner a large store of proverbs, committed to memory and judiciously introduced, are a great aid to successful conversation."—Ming Hsien Chi.—H. Dawson-Gröne. Preface.

b. "It is a Universal Major Premise, from which it is natural for Orientals to reason. Hence, with many Asiatic races a proverb is itself an argument, and no solicitude is entertained with regard to Undistributed Middles, or any other vices pertaining to a science of which nothing is known, and for which, nothing is cared."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 11.

c. Chao Ku (趙畷) went to visit the Wu state. Ch'ang Chien (常建) be cause he knew Chao's reputation as a poet, and knew he would go to the Ling Ai temple (靈岩寺), preceded him there and pasted a part of a verse on the wall Chao went to the temple, saw it, and completed it. This custom of matching verses and proverbs is very general.

d. "An ancient proverb accordingly possesses a peculiar force and cogency in the general estimation by reason of its antiquity, and is apt to be accepted as a conclusive summing up of any discussion upon which it bears. Thus it comes to pass that the man who can 'quote' has in debate among Orientals a distinct advantage over the man who relies principally upon argument."—Ashanti Proverbs.—R. S. Rattray. P. 4.

In China the proverb is a powerful ally to the public speaker. It is one of the surest paths to the hearts of his hearers. When, as in the case of the missionary,^a one's purpose is to convince, mold the thought, and move the will, there is no more subtle method of approach. To quote one is to appeal to the aesthetic in their natures, and it immediately commands the goodwill^b and attention of the audience. It also produces a fellow-feeling for the speaker, and leads his hearers to believe he understands them. Aptly quoted, it not only "clinches" the point he has been trying in a round about way^c to make, but it also strikes the ear in very much the same way music strikes that of the Westerner. They are delighted and held by it. They feel he is talking from their standpoint,^d and he is able more easily to drive home the message. Proverbs are a strong method of presenting the truth, and have been used by the greatest preachers of all lands.^e They are powerful not alone for what they say, but for all the wealth of ideas which they suggest. As illustrations, they are sure to call back the flagging attention of an audience. The listeners will carry away the idea of the sermon in the proverb, out with an added meaning to it which will hold the message firmly in their minds. As an aid to the speaker they are incomparable.

To understand the "forms"^f of the Chinese proverbs will require careful and patient work, yet it will be time well spent and thorough-

a. Archbishop Trench is quoted as saying, "Great Preachers to the people, such as have found their way to the universal heart of their fellows, have been great employers of proverbs."—*Eastern Problems and Emblems*.—J. Long.

b. "A proverb will often serve to loosen the smile of good nature in an apparently ill-tempered audience, and so call forth a kindly feeling that did not seem before to exist. And very often a proverb aptly quoted will serve to convey a truth in the most terse and striking manner, so obviating the necessity of detail in a lengthy argument, while they fix at a stroke the idea you are wishing to convey."—*A Collection of Chinese Proverbs*.—Wm. Scarborough. Intro. V.

c. "A mere tyro in Chinese may, however, grope and stumble in the dark; yet if in the effort to express a meaning, he lean upon a proverbial staff, or hobble upon a proverbial crutch, he is most certain to fix the attention of his auditors."—*Chinese Proverbs and Common Sayings*.—A. H. Smith. P. 11.

d. "Though they do not always analyze the compliment paid to them in the use of their proverbs, they always feel it: they feel that a writer or speaker using these is putting himself on their ground, is entering on their religion, and they welcome him the more cordially for this."—*Lessons in Proverbs*.—R. C. Trench. P. 25.

e. "The salt of proverbs is of great service if discreetly used in sermons and addresses."—*The Salt Cellars*.—C. H. Spurgeon. P. v.

f. For one wishing to make a study of the various forms of Chinese proverbs, a study most alluring and worth while, Arthus H. Smith's work, "*Chinese Proverbs and Common Sayings*", would be a great help. If one by accident happens to own a copy of Wm. Scarborough's work, "*A Collection of Chinese Proverbs*", the subtitle "Form" in the introduction will be well worth reading.

ly enjoyed, for it will be a study of art. There are many things to be taken into consideration, which one may not meet with in those of other nations. For instance, it was said at the beginning that one must be brief, but Chinese proverbs of some kinds may be anything but brief. Or again to draw the line between what is merely a quotation from the ancient writers, and what is a common saying is a very fine point; in fact, so fine that at times the Chinese teacher is unwilling to commit himself. Roughly speaking, they may be divided into five classes, namely; antithetical couplets, poetic verse, quotations from the classics, puns, and a miscellaneous group having no special literary form. Within each of these divisions, there are variations and diversities sufficient to keep the one desiring to pursue a study of them continually interested.

**The Form, or the Kinds of
the Proverbs**

The sources of the material used are varied. In the past there have been two books written which have aimed at interpreting the proverbs of China. The oldest, "A Collection of Chinese Proverbs," by Wm. Scarborough, is a nicely indexed list of 2720 proverbs, introduced by a valuable essay on their structure. As the first real attempt at an organization of them, it certainly is a work of real merit, and worthy of high praise. The other work is written with a distinct purpose of classifying them according to their literary structure. Written by one who is unquestionably the greatest living authority on the Chinese proverb, it is a work unique in the realm of proverbial literature. For showing their literary structure, wit, grace, beauty, and strength, Arthur H. Smith's work, "Chinese Proverbs and Common Sayings," will probably never be surpassed. Aside from these there have been several lists published.^a Then too, there are several books in which numbers of them have been inserted and translated. There are a few lists in Chinese. The most notable are probably the Hsien Wen (賢文), the Ming Hsien Chi (名賢集), and those found in the Ch'uang Chia Pao Ch'uan Chi (傳家寶全集). So the Chinese sources have largely been books which were written with other than a proverbial intention. They have been taken wherever they were found, and to these have been added a collection received only by word of mouth.^b

**Proverb Collections and
Sources**

a. One of the most notable of these is "Dictons et Proverbes des Chinois," by J. Van Oost.

b. For a list of the books used as sources see Source Bibliography on pages 369-370. The source of the proverb may be found by the letters and numbers following each one. The letters being the abbreviations found before the names of the authors in the Source Bibliography. The figures refer to the page or number of the proverb in the source.

The number of books on China are legion, but those written in such a way as to put the proverbs in one's hands, as tools, are very few. It is with the aim of meeting this need that these pages are written. The purpose is to put a large number of proverbs at the elbow of the language student, in such form that he will be able to use them in his work.

The Object

To do this, they must be so arranged that he will be able to turn, almost instantly, to the one he wishes for his particular purpose. This one will be able to do through the arrangement of the subject matter and the cross-references. They must be in such form that one will be able to tell where he can use them. For this reason, where they are not themselves clear, their principal use has been given. However, no one should use an expression in Chinese, to any extent, before it has been confirmed by a good teacher. One should always know the local rendering. In verifying it, one will learn many new ways in which the proverb may be applied. It is not claimed that every meaning there may be to the proverb is given, but its most customary use will be found. By this arrangement it will be much easier to utilize them.

In the second place, the desire is to show the common religious belief. All authorities agree on the value of the proverb as an index to the Chinese mind; so why should it not be put to this practical purpose? It is certain that through it one can get an accurate, if not the most accurate, interpretation of what the great mass of the people really believe.

To make sure the material is really proverbial, each proverb used has been tested by several teachers.¹ If all agreed it was accepted without question. But when there was a diversity of opinion its standing was challenged, and it was usually

The Test of a Proverb

discarded. That there is a danger in using this method unless most rigidly guarded is easily seen,^a yet on the other hand there is no absolutely faultless criterion. One thing is certain, in the last analysis the deciding voice, as to whether a saying is proverbial or not, lies in how it is used and understood by the people.

三 老。	好、事 當要 問真	人 說 好、 千	說 好、 人	16 一
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1—16. If one man says a thing is good, or a thousand men say it is good, if you wish to know if it is truly good, ask three old men. P.

a. A Chinese teacher is usually very obliging, and should one suggest that such and such is a proverb, he will be apt to agree, if he knows one is seeking them. So if one wishes the truth, he must be careful not to suggest possibilities. Also there is the chance he may not have heard the one you wish to know. However, the dangers of this test are usually overcome when they are tested by several independent teachers.

In organizing the material the intention has been to accept only those proverbs which are common^a to all parts of Mandarin speaking China. Yet even when they are "current," one is apt to find they are interpreted differently in various parts of the country. When this has been the case the different renderings found have been put in smaller sized type in the Chinese. By this method the beginner will be able to find more readily the form used in his own particular locality. In giving credit for translations, where the interpretation is at all true to the Chinese idea, the quotation has been made from the oldest source obtainable. For the present purpose only those sayings which have a religious meaning, or show the religious life and thought of the people have been selected. Those used might be divided into two classes. Those directly telling of the beliefs, and having a distinctly religious content. And those which by their form and allusions have shown that the beliefs under discussion really exist.^b

Organization of the
Material

CHINESE RELIGION.

In seeing the religious life of the Chinese through the proverbs, one should hear from day to day, he will miss many of their speculative beliefs. For when the average man comes across a thought too deep for him he promptly puts it aside and goes happily on his way. While it is true that the religion of the Chinese holds deep philosophical thought, it is not the intention to show the speculations of the philosophers, but rather the convictions of the common people. The deeper mysteries will be known to the priests in the temple and monastery, and not be found among the people in the home and on street. Also, only the beliefs brought out or referred to by the proverbs, will be dealt with. It is the desire to try to see what the man is thinking now, bringing in what has been the thought of the past only as it colors the mind of the present. This will not lead into origins, but rather into the home and the temple of today. The proverbs deal with their life and thought, as it really is, and so of necessity will show the most vital points in their faith. "To discover what are the real religious sentiments of a people like the Chinese is no easy matter; but it is not unlikely that we can get nearer the truth

The Belief of the
Common People

a. "Proverbs which are not local are described as current (道行的), literally 'going through'. Now there are hundreds, and probably thousands of sayings, which do indeed 'go through' China, in the sense that they may everywhere be heard cited, while the forms in which they are heard in different localities, may vary widely."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 30.

b. With such proverbs one will also find the present day meaning and use given.

by observing what the people say in their common talk, than by reading what authors and sages say in books but seldom read."^a For a man's beliefs and ideas are apparent in the language he uses. So in following this road one will come to know the real religious content of their minds.

The Chinese are a peculiarly religious people. Temples are to be seen on every hand. The priest is met at all times and in all places. One constantly finds the devotee on the street with his few sticks of lighted incense on his way to some sacred mountain or temple. Their every act, both public and private, is tinged with their religion and superstition. Their whole life is built around rite, ceremony, and festival.^b

The Mohammedans will not be treated in this work, although there are probably about 8,000,000 of them in the Republic.^c They are as a whole despised^d by their own countrymen. The teachings of their religion cause those who enter the army to become fierce soldiers. They are also as sharp with their tongues^e as with their swords,³ and an argument with them should be avoided. As they are greatly outnumbered and their faith discountenanced, they like the support of a fellow religionist^d before they will talk much about religious matters. Because of this opposition and these traits, real Mohammedanism is not

子不是那回子。
19 兩個回回打架、這回
子、說不過一個回子。
一個衛嘴子、十個衛嘴
18 十個京油子、說不過
17 三歲的回回小爺兒。

1—17. "A three year old Mohammedan.—a small Pa-erh, i.e. a small handful of anything." Sm. 225.

2—18. "Ten Peking sharpers cannot talk down one Tientsin wrangler, and ten Tientsin wranglers cannot talk down one Mohammedan." Sm. 198.

3—19. "Two Mohammedans fighting,—this one is not that one, i.e. this time is altogether different from the other." Sm. 197.

a. A Collection of Chinese Proverbs.—Wm. Scarborough.—Intro.

b. "There are however, comparatively, more temples and altars, more idols and more religious practices in China than in almost all other countries. The whole public and private life is impregnated by religious observations; we see every important action of the government, as well as almost every movement in private life, inaugurated by different religious rites."—Introduction to the Science of Chinese Religion.—E. Faber. P. viii.

c. "Several attempts have been made to arrive at the actual number of Moslems, but the investigators have been forced to admit that there is not yet adequate data for a satisfactory estimate.—The Maximum figure is only 8,336,000."—The Christian Occupation of China. P. 353.

d. "If alone, a Mohammedan will disguise himself at an inn and eat pork, while if there are two of them, each is a check on the other. Whole villages of Mohammedans have been known to recant, whereupon they are reviled by their late co-religionists."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 198.

e. This is a play on the sound of (爸兒) for a Mohammedan Mollah and (巴兒) for a handful.

now in a flourishing condition. Their ethics have become more Confucian than Moslem; while the turban of the pilgrim is but seldom seen among them. Since their religion has never been absorbed into the religious system, it will not be discussed.

In a book of this kind, it will be readily seen, there can be nothing in regard to Christianity. As yet, it is too new in China to have their literature take much cognizance of it. Proverbs concerning it are not heard, other than as those already existing are used to bring out the truths of the Christian religion. So necessarily a consideration of it must also be omitted.

Christianity

It has often been fittingly said of the religious life of the nation, that China has but one¹ religion. For the three² have really merged. They themselves say the three have "one common basis,"³ and "but one body."⁴ As one sees how the teaching of the one blends into the other, he can understand how they believe they were originally from the same source,⁵ and can see why they should be "considered as three aspects of the established religion of the country."⁶ They should be looked upon more as attitudes⁶ of the Chinese mind.^c All are combined into one system of religious belief. Very much as a man in America might believe in the doctrines of several different

The Three Religions
are Really One

葉 三、 教 原 來 是 一 般 家。	藕、 三 教 原 來 是 一 家。	歸 一。 23 三 教 一 體。	20 三 教、 一 教 也。 21 三 教 九 流。
	25 紅 花 白 藕 青 荷	24 荷 花 荷 葉 蓮 蓬	22 三 教

1—20. The three religions are but one. P.

2—21. The three religions and the nine classes *a* i.e. "A Jack of all trades, and Master of none," or, of one talking at random. (S. Y. I: 49) P.

3—22. "The three religions have all a common basis." Sm. 280.

4—23. The three religions have but one body. P.

5—24. The lotus flower, leaf, and seed-pod, all came from the same root; the three religions originally were from the same home. Used where there is a disagreement about the three religions. (S. M. 19) P.

6—25. The red flower, the white lotus root, and the green lotus leaves; the three religions originally were the same. (F. S. 6: 11) P.

a. The nine classes are: 1. Confucianists. 2. Taoists. 3. Geomancers. 4. Famous Authors. 5. Political Advisors. 6. Writers on Miscellaneous Topics. 7. Farmers. 8. Lawyers. 9. The Followers of Meh Tzu.

b. The Three Religions of China.—W. E. Soothill. P. 1.

c. "The three teachings are not separate sects in the sort of sense that Christians, Jews, and Mahometans are separate in western countries.—They may be regarded, better, as schools or tendencies of thought, or perhaps as moods of the Chinese mind which may be manifested in the same individual at different times or on different occasions."—The Historical Development of the Religion of China.—W. J. Clennell. P. 13.

denominations into which the Church of Christ is divided, so a Chinese scholar may be a Confucianist, Buddhist, and Taoist¹ at one and the same time with no feeling of incongruity. "The idea has found fanciful expression in the comparison of the culture and civilization of China with a bronze sacrificial bowl, of which the three "religions" are the three legs, all equally indispensable to the tripod's stability."^a The common people can only with difficulty distinguish between what belongs to one faith and what to another; to them it is one religion. In the life of the home, they daily perform the rites of the three. They feel just that much better if they can in one day visit the temples of all. In many places we find temples to the three. Here the images of Buddha, Confucius, and Lao Tzu are placed side by side. Buddha stands in the center, representing the spiritual; Confucius to one side, representing the social; and Lao Tzu on the other side, representing the natural side of life. Thus we have the three not mutually exclusive, but working together as different parts of one religion. Li Shih Ch'ien (李士謙), of the Sui dynasty (隋朝), said, "Buddhism may be compared to the sun, Taoism to the moon, and the doctrine of the Literati to the five planets."^b To the common people, the three form one system.^c

While each of the three religions of China looks at life from a different angle, the two native religions dovetail into each other, and are really one. The Confucianist believes in the Tao as the order of the universe, and the Taoist holds the ethics of Confucius^e are a part of the Tao. It is natural they should look at things from this view-

Confucianism and Taoism
Interweaving

是 一 家。	三 教 原 來	利 同 仁 義、	26 金 丹 含
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1--26. The golden pill, the Relic of Buddha,^d together with Benevolence and Righteousness; the three religions originally were from the same home. (F. S. 6: 3) P.

a. Buddhist China.—R. F. Johnson. p. 2.

b. A Fair and Dispassionate Discussion of the Three Religions Accepted in China.—Jas. Legge. Translation of 隋書李士謙傳答客問三教有佛日道月儒五星之說.

c. Charms are often sent out from the temples as commands from the three religions, and orders are given to the spirits in the name of the three.

d. For the golden pill of the Taoists see Alchemy pages 139-140. For the Relic of Buddhism see page 162, note a. Benevolence and Righteousness are two of the five constant virtues of Confucianism

e. Confucius was born in 551 B.C., during the Chou dynasty (周朝). His father was 64 years of age and his mother only 14 at his birth. His father, not having an heir, had followed the Chinese custom of taking a second wife. Confucius was both an official and a teacher. However, he did not remain in official life any length of time, as it appeared to be impossible to inaugurate his reforms. It is said that he did not hold office for more than two years during his entire life. It is in the latter capacity that he is known. He gathered a large number of disciples about him, some of whom were of very high rank. He was a great traveler. In his old age he returned to his home with the belief that his reforms were a failure, and his doctrines were not acceptable to his countrymen. He died



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IMAGE OF CONFUCIUS. WHITE DEER GROTTO.

Chinese assimilated the new faith into their system. There were temples and altars erected to Buddha.^a Seeing the impression these made the Taoists were not slow in borrowing the Buddhist organization for their own purposes. The close resemblance between the teaching that one can arrive at Buddhahood through abstinence and quiet contemplation, and the Taoist method of obtaining Immortal Life, helped to draw the two together. The new religion also adapted itself to circumstances, changing to meet the conditions of the new environment. So now it is very "different from the classical Buddhism."^b The Taoists borrowed gods of the Buddhists, while the Buddhists did the same from the Taoists. Following the Buddhists, Taoists established monasteries and a priesthood. After a time, there ceased to be conflict and the most friendly relations prevailed. Now, the Buddhist priests will be found in Taoist temples, and Taoist priests in Buddhist temples.^c For the rites performed in the homes of the people the priests of both may be called. Out of regard for the feeling of filial piety and loyalty to the state, which the Confucianist holds so dearly, the spirit tablet (靈位) was taken into the temple,^d a ritual created for ancestral worship, and a method for assisting the departed spirits devised.¹ Thus religions dissimilar in origin and belief have become a part of the common system.

Where so much is alike in the different branches of the religion, it is difficult to draw a hard and fast line saying, this is Confucian; this is Taoist, and this is Buddhist. As the purpose is to see the religion from the home and street rather than the temple, few distinctions shall be made between the different faiths. The religious be-

The Method to be Used

。情 生 景 見 72

1-27. "Suit self to circumstances."
Sec. 1962.

a. Gautama, the founder of the Buddhist religion, was born about 542 B.C., at Kapilavastu in India. He was the son of a Sakyan king. After 29 years of court life, in response to a vision, he left his home, wife, and son on a search after peace and salvation. He first tried through philosophy and asceticism, but finally discarded both of these methods. He then seated himself beneath the bo tree (icus religiosa), and after forty-nine days of profound meditation felt he received Enlightenment and the knowledge of the true Way of Salvation. He then proceeded to proclaim the Road to Buddhahood, for the help of men. He drew many disciples about him. After forty-five years of active ministry he died at the age of eighty.

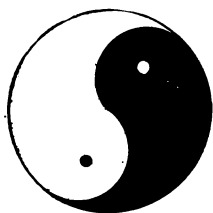
b. The Religion of China.—L. Wieger. (History of Religions. Vol. I: 16.)

c. "For wide apart as they are in fundamental principles, the dividing lines of the two sects are now well nigh obliterated. Each borrows deities from the other; and priests of one are found in charge of temples that belong to the other."—On Chinese Ideas of Inspiration.—W. A. P. Martin. Andover Review XV: 472.

d. "For ancestral tablets are erected in a special room of the monastery to the souls of the cremated members of the community, in exactly the same manner as the usual monuments of the kind."—Buddhism as a Religion.—H. Hackman. P. 229.

liefs of the common people will be shown, as they themselves understand and express them in their proverbs. The sole authority claimed for the positions taken shall be the expressed meanings of the proverbs themselves. For to go contrary to them would be equivalent to denying the honesty and validity of the collective belief of the Chinese people.

SURVIVALS OF THE ANCIENT NATURE WORSHIP.



History shows that when the development of the life of a people has reached a certain stage, the thinkers of the nation begin to reflect on religious ideas, and try by the means of history and speculation to make a system of their beliefs. This was true of the Chinese. They decided that in the beginning everything came from the Great Void.¹ Some say P'an Ku,^b (盤古) began the construction of the universe from Chaos; that he divided the heavens^c from the earth,² and became the first ruler³ of the world.^d Others believe that although P'an Ku chiseled out the form of the world that his work was not perfect, and that it was

闢地。

29 盤古分天地。

30 開天

卦八八變爲六十四卦。

儀、兩儀生四象、四象生八

28 無極生太極、太極生兩

1—28. Out of nothingness was born the Great Extreme; this produced the Yin and Yang; these then produced the four Symbols; they the eight diagrams; and they the sixty-four hexagrams. P.

2—29. P'an Ku separated the heavens and the earth. (G. G. I. I: 1) P.

3—30. He opened the heavens and developed the earth. Used of one who does something entirely new. Or of one claiming preëminence. P.

a. The T'ai Chi is usually called the Great Extreme. It is the inclusive union of the Yin and Yang principles. A representation of it was first drawn, more than 3000 years after the time of Fu Hsi, by Chou Chun I (周惇頤). He also wrote the T'ung Shu (通書), explaining its workings.

b. "P'an Ku is pictured as a man of dwarfish stature clothed in bearskin, or merely in leaves or with an apron of leaves. He has two horns on his head. In his right hand he holds a hammer and in his left a chisel (sometimes these are reversed), the only implements he used in carrying out his great task."—Myths and Legends of China.—E. T. Chalmers Werner. P. 76.

c. When Heaven and Earth divided, P'an Ku appeared in their midst, possessing a knowledge of the principles by which creation was to be effected. Each day Heaven grew 10 feet higher and the Earth 10 feet thicker. P'an Ku himself each day grew 10 feet taller. It took him 18,000 years to complete his task, after which he disappeared into it, and became identified with his creation.

d. "The Chinese legend tells us that P'an Ku's bones changed to rocks; his flesh to earth; his marrow, teeth and nails to metals; his hair to herbs and trees; his veins to rivers; his breath to wind; and his four limbs became pillars marking the four corners of the world."—Chinese Thought.—Paul Carus. P. 40.

later repaired by the Empress Wa¹ (女媧氏). Still others say the Tao^a was the Mother Abyss,^b the Creator. No matter to whom the honor belongs, the method used was the breaking up of Chaos into the Yin (陰) and Yang (陽) principles.

The Beginning. Creation

In the complementary interaction of the Yin^c and Yang,^d one is able to see the way by which the universe became organized. The Yang principle represents life, light, righteousness,^e the visible world, gods, and the male² element. The Yin principle is the opposite. It represents death, darkness, secretiveness, evil, demons, the invisible world, and the female³ element. As the one increases the other proportionately decreases.^f This movement continues until the one has reached its maximum⁴ and its complement its minimum point.⁵ When this has been accomplished the reverse process^g sets up.⁶ This system of

The Yin-Yang System

衰。	35	爲	31
剝	剝	女。	媧
極	極		皇
必		33	煉
復。		陰	石
		陽	補
	36	有	天。
	日	剛	
	中	柔	32
	則	之	乾
	移、	理。	天
	月		坤
	滿	34	地、
	則	事	乾
	虧。	急	爲
	物	生	男
	勝	變。	而
	則		坤

- 1—31. The Empress Wa gathered stones and mended the heavens. Used of one who sees a need and supplies it. (D. G. S. 15) P.
- 2—32. The Yang is Heaven and the Yin is Earth; the Yang is male and the Yin is female. P.
- 3—33. Yin and Yang have the principles both of weakness and strength. i.e. They are negative and positive. Used of the position of man and woman in the home. (S. T. 87) P.
- 4—34. When affairs become critical change is produced. P.
- 5—35. "When decay has reached its climax, recovery will begin to take place." (Y. S. G. 175) S. B. XVI: 108.
- 6—36. When the sun reaches the meridian, it begins to decline; when the moon reaches its full, it wanes; when a vessel is full, it wastes. i.e. When anything reaches its limit, it turns. (G. G. III: 30) P.

a. See proverbs 1249 to 1286.

b. "In being spoken of by name it is the Progenitrix of all things. (有名萬物之母)."—Taoist Texts.—F. H. Balfour. P. 2.

"There is something, chaotic yet complete, which existed before Heaven and Earth."—The Sayings of Lao-tzu.—Lionel Giles. P. 20.

"All things under Heaven derive their being from Tao in the form of Existence; Tao in the form of Existence sprang from Tao in the form of Non-Existence."—The Sayings of Lao-tzu.—Lionel Giles. P. 22.

c. See proverb 1251.

d. The Yin and Yang principles idea is very ancient. It is shown in the trigrams Fu Hsi (伏羲) invented, which reach back to 2852 B.C.

e. See proverbs 452 and 458.

f. See proverbs 459, 460 and 461.

g. Po (剝) and Fu (復) are the names of two hexagrams. "Po is the symbol of falling or causing to fall, and may be applied, both in the natural and political world, to the process of decay, or that of overthrow."—"Fu symbolizes the idea of returning, coming back, or over again."—Sacred Books of the East—Max Müller. XVI: 106 and 108.

complementary increasing and decreasing¹ of the principles is continuous. Day follows night, and night day.² Winter follows summer, and summer winter. From this one can see that the two,³ although they appear to conflict, in reality are mutually operating⁴ for the welfare of the universe. Through the junction⁵ of the Yin and Yang nature is fertilized.⁶ Their harmonious working⁷ helps mankind and brings prosperity^{8-a} to the world.⁹ While in life, one is under the Yang and happy,¹⁰ but at death^b he passes over to Yin,

45 天上無晝夜、 地下無五穀。	42 陰陽和而後雨澤降、 夫婦和而後家道成。	37 陰盛陽衰。
46 陽奉陰違。	43 一陰一陽之謂道。	38 陰陽顛倒。
	44 陰陽不測之謂神。	39 陰不陰、陽不陽。
		40 變理陰陽。
		41 孤陰則不生、獨陽則不長。

1—37. The Yin increases and the Yang decreases. Used of a home where the woman rules. Or lack of harmony. P.

2—38. Yin and Yang are in reversed positions. Used of one who turns night into day. Also as number 37. P.

3—39. "Yin, not Yin; Yang, not Yang. i.e. Neither Yin nor Yang—neither this nor that." Used of one who does not speak to the point. Doo. 193—P.

4—40. To harmonize Yin and Yang. i.e. A peacemaker. (S. K. XX: III) P.

5—41. The Yin alone will not produce; the Yang alone will not cause growth. (Y. S. II: 3) P.

6—42. "When the yin and yang are in harmony the fertilizing rain descends; when husband and wife are at one, the ideal of a family is realized." (Y. S. II: 3) St. 115: 2.

7—43. The principle in the uniting of Yin and Yang is Tao. Used in speaking of creation from the Yin and Yang. (I. K. III: 5) P.

8—44. The unfathomable operations of the Yin and Yang are spirit. Used in speaking of anything mysterious. (I. K. III: 6) P.

9—45. If in the heavens there is no day, nor night, on the earth there will be none of the grains. i.e. Without the Yin and Yang principles united there will be no harvests, births, etc. Used of an affair where one part cannot be completed without the other. P.

10—46. To be respectful to Yang, and disregard Yin. i.e. To agree to one's face and act the contrary to his back. P.

a. See proverb 141.

b. While under the Yang, or in life, one can see and by some plan may be able to escape, but when one is under the Yin, or in Hades, everything is dark, and there is no method of avoiding trouble.

and goes into the land of darkness.¹ This idea of the complementary principles goes through all their theory of existence.^a

The Yin and Yang principles have been deified as Tung Wang Kung (東王公), the Royal Father of the East, and his consort Hsi Wang Mu (西王母), the Royal Mother of the West. The Royal Father lives in a kind of a Paradise in the Eastern Ocean. The Royal Mother rules in the K'un Lun mountains, which are said to be the junction point between Heaven and Earth, and the place where the Yin and Yang vapors are harmonized. Once each year Hsi Wang Mu goes to her husband, crossing over the back of the gigantic bird,^c which is said to overshadow them, and they spend a short space of time in each others company.

The Deified
Yin and Yang

In the separating of the Great Extreme (太極) into the Yin and Yang, the Yang (Positive) principle ascended and formed Heaven,² and the Yin (Negative) principle descended³ and formed^d Earth.^f In this way the Father⁴ and Mother gods⁵ of the ancient nature religion

Heaven and Earth
in Creation

小 天 地。	50 乾 父 坤 母。	有 權、 坤 亦 有 權。	47 陰 陽 只 隔 一 張 薄 紙。
	51 天 地 一 大 夫 婦、 夫 婦 一	49 天 地 有 高 下 之 位。	48 天 爲 乾、 地 爲 坤、 乾

- 1—47. Yin and Yang (Life and Death) are only separated by the thickness of a sheet of paper.^b Used as a warning to one doing evil. Also in speaking of the nearness of death. P.
- 2—48. Heaven is Yang (male), and Earth is Yin^d (female); Yang has its power, and Yin also has its power. i.e. A man has his power, and a woman also has hers. (L. G. S. 11) P.
- 3—49. Heaven and Earth have high and low positions. i.e. Society has high and low classes; or, the husband is higher than the wife. Used to show one his place. (S. T. 87) P.
- 4—50. Heaven is father and Earth is mother. (L. G. S. 24) P.
- 5—51. Heaven and Earth are the great husband and wife, husband and wife are a small Heaven and Earth. This implies the importance of the marital relationship. (G. H. 73) P.

a. See proverbs 49 to 113.

b. This refers to the custom of covering the face of one who has died with a piece of paper.

c. "The Shen E King, 4th c.t A.D., says about him, "Above is a large bird called hsi-iu or rare bird. He faces south. His left wing covers Tung Wang Kung or Muh Kung and his right wing covers Hsi Wang Mu. On his back in a small place there are no feathers.—Once a year Hsi Wang Mu ascends the wing and goes to Tung Wang Kung."—Chinese Conceptions of Paradise.—Lewis Hodous, Chinese Recorder, June 1914. P. 10.

d. Ch'ien and k'un are the names given to Yin and Yang in Fu Hsi's diagrams.

e. See proverb 31.

f. Lieh Tzu said, "The inspired men of old regarded the yin and yang as the cause of sum total of Heaven and Earth."—Taoist Teachings.—L. Giles. P. 18.

were produced.¹ Heaven and Earth^a then² became the parents³ of all living things,⁴ and of these^b man⁵ was most highly endowed.⁶ The spiritual part came from Heaven⁷ (Yang), and the body⁸ from Earth (Yin). Thus he was made in the image⁹ of both Heaven^c and Earth, and became the noblest of all creatures.¹⁰ He was given the earth as a dwelling place,¹¹ and in the actions of his great¹²

之過客。
63 天大、地大、寡婦嘴大。

上。

60 人身心稱爲一小天地。

61 天之所生、地之所養、無人爲大。

62 天地者、萬物之逆旅、光陰者、百代

56 惟天地萬物父母、惟人萬物之靈。

57 天地之性、人爲貴。

58 天尊地卑。

59 身在萬物中、心在萬物

52 有天地、然後萬物生焉。

53 身在天地後、心在天地前。

54 天地交泰。

55 萬物土中生、萬物土中滅。

1—52. First was Heaven and Earth, then all creatures were born. (I. K. IV: XI: 6) P.

2—53. The body was made after the creation of Heaven and Earth, but the heart reaches back to before the creation of Heaven and Earth. i.e. Man is able to reason out things even to before the creation of Heaven and Earth. (G. Y. X. 2) P.

3—54. "Heaven and Earth in connection,—whereby all things are said to be produced." (I. K. I: 28) Gi. 10596.

4—55. All things are produced in the Earth, and all creatures are destroyed in the Earth. i.e. Man is from the Earth and returns to it. Life and death. P.

5—56. Heaven and Earth are the father and mother of all creation; and of all things man is most highly endowed spiritually. (S. K. V: I: 3) P.

6—57. Man has been most honored with natural gifts from Heaven and Earth. i.e. His gifts are superior to those of all other creatures. (H. K. IX: 3) P.

7—58. Exalted Heaven and humble Earth. i.e. High and low estates are fixed. (I. K. III: 1) P.

8—59. Man's body is the same as that of all creatures, but his heart is above all creation. i.e. Man without learning is like an animal. (G. Y. X. 2) P.

9—60. "Man is Heaven and Earth in miniature." Sc. 1232.

10—61. Of all creatures born of Heaven and nourished by Earth there is none greater than man. (L. K. VIII: 48) P.

11—62. Heaven and Earth is the inn of all living creatures; time is the passing guest of a hundred generations. i.e. Life is fleeting; we are as guests in an inn. (G. W. VII: 18) P.

12—63. Heaven is great, Earth is great, and a widow's mouth is great. i.e. No one is able to talk her down. (V. 798) P.

a. See proverb 1251.

b. See proverbs 320 and 2075.

c. See proverb 313.

parents,¹ a pattern for his own life. So one sees in the ancient beliefs of China, as in those of most countries, the deifying² of the heavens and earth, in the beginning of their religious system.

Heaven and Earth are looked upon as the powerful³ sovereigns of the world.⁴ Before their will all must bow. Their decisions are not given ignorantly nor arbitrarily, for they know^{5-a} the life of mankind,⁶ and the influences at work on the earth. Also, as the feelings of men are ascribed to them, they can more readily understand human beings. They are moved by those in sorrow or straitened conditions. They like^{7-d} the good and would care for them. On the other hand, they dislike the evil and "send misfortunes to the proud" and boastful.⁸ However, they look not alone at one's actions, but also at the motives,⁹ and judge accordingly.

They are thought
of as Sovereigns
of the Universe

72 心術不可得罪於天地、言行要留好樣與兒孫。	知。	天后、土、實聞君之言。	64 天大、地大、道大、王亦大。
	70 兒子哭娘、驚天動地。	68 天知、地知、非我一人獨知。	65 天神地祇。
	71 天不怕、地不怕、除掉皇帝、就是我大。	69 天知、地知、爾知、我知。	66 天地爲大、父母爲尊。
			67 皇

1-64. Heaven is great, Earth is great, the Tao is great, and the King is great. (L. T. 25) P.

2-65. Heaven is called Shen, and Earth is called Ch'i. i.e. These are the deified names of Heaven and Earth. (C. A. VII: 24 note) P.

3-66. "Heaven and Earth are great; father and mother are honorable." Sc. 232.

4-67. Imperial Heaven and Sovereign Earth have heard the Prince's word. Used when an oath is taken. (T. D. V: 15: 13 note) P.

5-68. Heaven knows and Earth knows. How can I alone know? i.e. There is no such thing as a secret. The first four characters are used as an appeal to them to witness that what one is saying is true. (L. G. S. 91) P.

6-69. "Heaven knows, Earth knows, you know, I know." Used when one assures another his actions will not be known.^b (Y. S. III: 11 note) Doo. 324-P.

7-70. "A son's mourning for his mother startles Heaven and moves Earth." Sc. 947.

8-71. I am not afraid of Heaven nor Earth; aside from the Emperor I am the only one that counts as great. i.e. One so evil he fears no one. Excessive courage. P.

9-72. If your principles are not good you sin against Heaven and Earth; if your words and actions are good, you leave an example for sons and grandsons. (G. D. S.) P.

a. See proverb 2322.

b. Yang Chen (楊震) used his influence to have Mi (密) appointed mayor. Mi wishing to thank him for his good offices, went to him at night and offered him a present of gold, saying, "It is night and no one knows." Yang Chen, however would not receive it, using this proverb as his reply. (Y. S. III: 11).

c. See proverb 2304.

d. See proverb 1510.

Theirs is not an unsympathetic detached rule, for they are continually touched by the actions and feelings of their subjects. Evil words distress and grieve,¹ while a faithful² and filial heart rejoices and influences them.³ If they love one, he receives prosperity and happiness; but if they⁴ do not,^a his condition is indeed pitiable.⁵ There is no one else⁶ to whom one can turn.⁷ There is no one⁸⁻⁹ to whom he can pray.¹⁰ They always¹¹ act in unison. Their messengers will surely be sent to shorten the life of the evil¹² one.¹³ However,

喜神。	81 上天無路、 入下地無門。	地地厚。	73 天地弄翻過來。
84 昏天黑地。 or 天昏地暗。	82 喊叫天天無應、 叫地地無門。	77 天高地厚。	74 忠能固君臣、 安社稷、感天地、 動神明。
85 天地有司過之神、 依人所犯輕重、以奪人算。	83 天地不可一日無和氣、 人心不可一日無	78 上不至天、 下不至地。	75 好心感動天地。
		79 天變於上、 地變於下。	76 靠天天高、 靠
		80 天地閉、 賢人隱。	

1-73. To turn Heaven and Earth upside down. Used of one who upsets everything. P.

2-74. Faithfulness can strengthen the Prince and Minister; it can tranquilize the Spirits of the Land and Grains; it can influence Heaven and Earth, and move the gods. (C. K. I: 1) P.

3-75. A good heart influences Heaven and Earth. (Go. 134) P.

4-76. To depend on Heaven, and it is high; to depend on Earth, and it is thick. Used of one without resources. P.

5-77. Heaven is high and Earth is thick. (L. G. S. 142) P.

6-78. He ascends but is unable to reach Heaven; he descends but is unable to reach Earth. i.e. A dilemma. (S. Y. I: 61) P.

7-79. Heaven above and Earth beneath have changed. i.e. The times are bad. (Y. S. IV: 102) P.

8-80. Heaven and Earth are closed, the sages are in hiding. i.e. There is trouble. (I. K. I: 13) P.

9-81. "No escape from trouble. Lit. There is no road up to Heaven, nor door into the Earth." Sc. 807.

10-82. To call upon Heaven, and Heaven does not answer; to call upon Earth and Earth is not efficacious. Used of one in desperate straits. P.

11-83. Heaven and Earth cannot be for one day without harmony; man's heart cannot be one day without a satisfied spirit. (G. Y. X. 16) P.

12-84. Heaven is confused and Earth is black. Used where one has everything mixed up. (L. G. S. 138) P.

13-85. Heaven and Earth have spirits under them who judge men and shorten the life, in proportion as one has committed a light or heavy offense. (T. 1) P.

a. See proverb 362.

they will change and smile upon one who truly repents and corrects¹ his faults.² So one can see their reign is equitable.³ They will reward the good, while the wicked need not of necessity remain in his perilous condition.

Heaven and Earth feel a responsibility and love⁴ for the beings they have created, and so would provide⁵ for everyone. With their changing forms the Earth becomes a garden⁶ for man's pleasure. Earth yields her treasure for his happiness and comfort.⁷ Heaven gives the true doctrine⁸ for the guidance of his conduct. Thus they provide for both sides⁹ of man's nature. While they care for all their children, the one who will live righteously,¹⁰ study the doctrine, and

Their Care for
Their Children

94 經天緯地謂之文。

95 除去天地之害謂之義。

私覆、地無私載、日月無私照。

92 天無不覆、猶之地無不載。

93 天不愛道、地不愛寶。

人心善惡、天眼分明。

89 天地養萬物。

90 天不生無祿之人、地不載無根之草。

91 天無

86 能改過、則天地不怒。

87 常把一心行正道、自然天地不相虧。

88 天地無私、日月照臨、

1-86. Heaven and Earth will not be angry with one who will correct his faults. i.e. They will forgive and not punish. (G. Y. X. 9) P.

2-87. If one constantly, with all his heart, acts according to the true doctrine, naturally Heaven and Earth will not cause him to suffer. (S. Y. V: 93) P.

3-88. Heaven and Earth are without partiality; the Sun and Moon give light to the Earth: Heaven's eye clearly distinguishes the good and evil of man's heart. (A. S. 1.) P.

4-89. Heaven and Earth nourish all creatures. (I. K. I: 53) P.

5-90. Heaven does not produce a man without his sustenance, and Earth does not contain a plant without its root. P.

6-91. Heaven is not partial in covering; Earth is not partial in its support; the Sun and Moon are not partial as they shine upon all equally. (L. K. IX: 18) P.

7-92. There is nothing which Heaven does not cover, even as there is nothing which Earth does not support. (L. G. S. 134) P.

8-93. "Heaven is not sparing of doctrine; nor Earth of treasure." i.e. They are impartial. (L. K. IV: IX) Sm. 21-P.

9-94. The warp of Heaven and the woof of Earth, elegant. Used of teachers whose ability at composition is great. (G. Y. X. 1) P.

10-95. "When all things in the operations of Heaven and Earth that might be injurious are taken out of the way, we have the condition of rightness." Used of one, or a society, working for relief in case of floods, etc. (L. K. VIII: 69) S. B. XXVIII: 257-P.

sincerely¹ try to shape his life by it,² will find himself in accord with them, and they will constantly grant further light³ for his spirit, together with peace and prosperity for his home.⁴ One of such virtue will seek to know their will^a and will gladly give time and strength for the furthering⁶ of their plans. Although he will never be able to fully understand,⁷ yet while living in this union, they will continually appear greater,⁸ and life will hold an ever increasing value for him. For such a one, when life⁹ is done, they will not only prepare a spot under favorable influences for his resting place,¹⁰ but will also provide for him in the other world. They delight in caring for¹¹ their children.¹²

與焉。
聖賢誰能獨免。
105 天生一人，地生一穴。
106 天地感，而萬物化生。
107 天地合，而後萬物
102 不能推測天地之所以然。
103 靜裏乾坤大，閑中日月長。
104 天地賦命，有往必終，自古
大瞻，掀天揭地，方是奇才。
99 掀天喜地。
100 禱告上下神祇，
101 有補於天地曰功。
96 一念之誠，可動天地。
97 夫大人者，與天地合其德，與日月合其明。
98 衝鋒破敵，真箇

1—96. "One sincere thought can influence Heaven and Earth." Doo. 574.

2—97. All great men's virtue is like that of Heaven and Earth, and their wisdom is like the brightness of the Sun and Moon. Used in praise of good officials. (I. K. I: 8) P.

3—98. "To rush on the foe at the point of the spear, is the work of a truly brave man; and the scholar who can move Heaven and Earth is wonderfully talented." Used to praise a brave or able person. Sc. 1207-P.

4—99. Pleased with Heaven and delighted with Earth. i.e. Joy knows no bounds. P.

5—100. Pray to the spirits of Heaven and Earth. (L. G. S. 168) P.

6—101. He who helps Heaven and Earth has great merit. i.e. To help the world to be better. (G. Y. X. 10) P.

7—102. One is unable to fathom the operations of Heaven and Earth. (L. G. S. 9) P.

8—103. "In calmness, Heaven and Earth seem greater: in leisure, days and months seem longer." Sc. 2459.

9—104. As Heaven and Earth give life, there is a going into life, and there is an end; from of old what saint or sage has been able to avoid death. i.e. All must die. (S. T. 193) P.

10—105. "Heaven sent never the man but Earth provided a grave for him." Sc. 2319.

11—106. "When Heaven and Earth exert their influences all things are transformed and vivified." (I. K. II: 1) D. G. III: 948.

12—107. "Everything which exists is engendered after Heaven and Earth have joined together." Used at the opening of Spring. (L. K. V: 37) D. G. III: 948.

a. Confucius himself prayed to the spirits of Heaven and Earth.—C. A. VII: 34.



A TABLET TO HEAVEN AND EARTH

o'clock on the morning of the Summer^a Solstice.¹ The rites were performed on the upper terrace^b of the Square Altar in the Temple to the Earth, which is situated outside the Anting gate to the north of Peking. The altar was built in this form because the Earth was thought to be flat and square. The four corners represented the corners² of the Earth, while the moat encircling the altar represented the four seas^c surrounding it. At the time of the sacrifices the altar was covered with a yellow tent. The yellow jade tablet to the Earth was placed in the center of the upper terrace, facing the north, with the tablets of the Imperial Ancestors on either side. The Emperor, clothed in yellow ceremonial robes, and acting as High Priest for his people, personally performed the rites.^d During this worship music was played upon the forest tubes, and dances were executed by sixty-four dancers, in eight groups. After the service upon the first terrace, the Emperor descended to the second, and there worshipped the tablets of the Five Sacred Mountains,^e the Five Guardian Mountains,^f the Four Seas,^g and the Four Great Streams.^h The offerings here made were in the color of the region to which the particular tablet belonged.

As the Emperor alone could worship Sovereign Earth, it was necessary to make provision for the worship of the people. This they did through the worship of the Gods of the Soil,ⁱ or the Spirits

113 天 涯 地 角。	112 夏 至 一 陰 生。	1-112. At the Summer Solstice Yin is reproduced. Used when saying the days are long, or will soon be shorter. (Y. S. I: 6) P. 2-113. Heaven's horizon and Earth's corners. Used of things widely separated. Also of persons thus separated when they come together. (G. W. 8: 27) P.
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a. The worship took place then because Sovereign Earth, or the Yellow Emperor, is of the Yin, and at this time Yin is reborn. In the working of the Yin-Yang, we see the Yang gradually increasing from the Winter Solstice, up to the Summer Solstice. Then Yin is reborn and increases while Yang decreases up to the Winter Solstice, at which time Yin reaches her zenith and Yang is reborn. So in the seasons we have the complete interplay of the two principles.

b. There are two terraces because the Yin deals only with even numbers.

c. See proverb 2.

d. The animals sacrificed were calves. The offerings were of yellow silk.

e. The Five Sacred Mountains are Mt. T'ai (泰山), Mt. Heng (衡山), Mt. Hua (華山), Mt. Heng (恆山), and Mt. Sung (嵩山).

f. The Five Guardian Mountains are Mt. I (沂山), Mt. Kuei Chi (會稽山), Mt. Ho (霍山), Mt. Wu (吳山), and Mt. Wu Lu (巫閭山).

g. The Four Seas are the Eastern Sea, the Western Sea, the Southern Sea, and the Northern Sea.

h. The Four Great Streams are the Yangtze River (揚子江), the Huai River (淮河), the Yellow River (黃河), and the Chi River (濟河).

i. In the sixth year of his reign the Emperor Hui Tsung (宋徽宗), of the Sung dynasty gave to Sovereign Earth the title of "Sovereign Earth Imperial God of the Soil" (后土皇地祇). Thus clearly identifying the two as one and the same being.



T'U TI LAO YEH AND T'U TI NAI NAI.

of the Land and Grains, which are but popular titles for Sovereign Earth reduced to a specific locality.^a The most notable altar to the Gods of the Soil is found inside the Forbidden City, in Peking. Upon this altar, the top of which is covered with the five colored soils, the Emperor worshipped. In addition to it, small temples^b were erected all over the country. These each contain two small¹ idols, which are now represented^c as husband and wife. The temples vary in size, but on an average are only about four by five feet square. Mencius says, "the people are the most important element in a nation,"² and "the spirits of the land and grain are the next." Judging by the number of these temples, one would come to the conclusion the people firmly believe his doctrine, for they are thickly scattered over both the cities and the country.

The Gods of the Soil

社稷次之、君爲輕。

了大供獻。

115 民爲貴、

114 土地爺吃饅饅、擔不

1—114. "The T'u Ti munching a cake, —he cannot bear any large offering. Used of any petty official with trifling emoluments, of a small man meeting with good fortune which he cannot support." Sm. 271-272.

2—115. "The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest." (M. VII: 2: 14: 1) L. C. II: 359.

a. With the Emperor, the worship was of the whole earth, as it was all in his care (天下社). The mayor of a city worships the Chou Shê (州社), as it is the part under his control. The people worship their own neighborhood Shê (里社), as it is the locality they are most interested in. A neighborhood T'u Ti is supposed to contain either twenty-five, or one hundred homes, while a Chou Shê contains twenty-five hundred. While the Emperor sacrificed for the nation, the people worshiped Earth in their own local T'u Ti.

b. A legend says, an official named Li had five sons. His wife was a great believer in idols, but he would have nothing to do with them. One day his eldest son became ill, and an idol in a dream told him that if he did not worship him his son would die. He replied, that if it was Heaven's will that he should live, he would live. The boy died. Then three others did likewise. When the fifth became ill, the god came as before in a dream, saying, that he had already taken four sons and that if he did not now worship he would also lose his last child. The father said, "if he is my son he will not die," and told the idol that because he said he was taking the lives of his children, he would tear down all his temples. This he did. The god then returned and confessed that the boys had died because it was Heaven's will, and that he himself was trying to gain more sacrifices. He begged the official to rebuild his shrines. This Mr. Li finally consented to do, saying, he would erect arrow temples. The idol thought he meant one which would cover the space over which an arrow could fly, but the official meant one as wide and long as the length of an arrow. From that time the temples to the Earth God have been small.

c. Originally the two represented the God of the Soil and the God of the Grains.

The Earth^a Gods are apportioned but a small district to control, so necessarily they are localized¹ and numerous. When going to a new place, one must worship² at the temple there,^b for only the local idol is interested and has power in that neighborhood.³ So the stranger feels that as his "feet tread another man's earth,"⁴ he owes it to the one with whom he lives to worship his gods.⁵ Also as he realizes "the T'u Ti at the east end is powerless at the west end"⁶ of a village, he should immediately inquire which temple controls the particular spot of ground in which he is interested. Thus each locality has its own particular divinity.

Even though the district they control, and the temple they live in is small, the Gods are thought to be powerful within their domain.

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119
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120
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117
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118
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土

1--116. "The T'u Ti of a village is efficacious only at home,—used to show that persons have no influence away from home." Sm. 271.

2--117. On the sixth of the Sixth Month the new grain must be offered up.—The offering is to ancestors and to the God of the Soil. Used when expecting the new harvest. P.

3--118. If the God of the Soil of the east mountain goes to the west mountain, he will not be efficacious. (V. 806) P.

4--119. "(My) head carries another man's heaven; (my) feet tread on another man's earth." i.e. It belongs to another. Doo. 688-P.

5--120. When working in the fields of a place, look to the heavens of that place. i.e. Be faithful to and protect the place where you are working. P.

6--121. "The t'u ti at the east end is powerless at the west end."—Used of one without influence or power when away from home. Sm. 271-P.

a. These idols are called Shé (社), T'u Ti (土地), Shé Shen (社神), T'u Shen (土神), T'u Ti Shen (土地神), T'u Ti Pu Sa (土地菩薩), T'u Ti Lao Yeh (土地老爺), T'u Ti Nai Nai (土地奶奶), Shé Kung (社公), Shé Mu (社母), T'u Ti Kung Kung (土地公公), and T'u Ti Po Po (土地婆婆).

b. In addition to the worship continually offered them, there are two festivals each year celebrated in their honor. The first comes soon after the beginning of spring, sometime in March. The second comes soon after the beginning of autumn, in the month of September.

According to the Chinese calendar, they come on the second of the Second Month and the first of the Eighth Month respectively. In many places the sixth of the Sixth Month is also observed as a smaller festival.



A T'U TI TEMPLE.

They are the gods of their district, so they protect,¹ care for,² and control the locality. The people have come to appeal to them for every thing which affects their lives. All births and deaths are reported to them. In cases of danger to the community, they are taken from their little temple, and placed where they may see^a all that is happening.³ In this way they are thought to better understand the conditions, and be more ready in their assistance. They are thought especially to protect their worshippers against mildew, locusts, and caterpillars, or to permit the crops of the one neglecting⁴ them to be destroyed.⁵ As the people believe a faithful heart⁶ will gain their favor,^b and bring a rich harvest, they are continually found in worship before their shrines.

The Earth God's Power

In popular thought the Gods of the Soil (土地)^c have come to be responsible to the City God (城隍) for their particular district, acting as the middlemen between him and the people. If the land is properly cultivated, they must produce good crops,⁷ or they will be

癆 病 地 怕 荒、 吃 奶 的 孩 子 怕 後 娘。	血、 動 了 神 火 了。	爺 掉 在 河 裏、 濕 神。	122 村 社 不 滅 勢。	1—122. The God of the Soil of the village does not destroy power. <i>i.e.</i> Those of power and ability in the village. (V. 898) P.
	127 忠 心 安 社 稷、 利 口 覆 家 邦。	125 人 哄 地、 地 哄 人。	123 土 中 生 白 玉、 地 內 出 黃 金。	2—123. In the midst of the soil white jade is produced, and from out of the earth comes yellow gold. P.
	128 人 怕	126 土 地 老 流 鼻	124 土 地	3—124. "The local god falling into the river, wet divinity. <i>i.e.</i> Out of spirits." A play on shih (濕) wet, and shi (失) to lose. Sm. 222-P.
				4—125. If man cheats the Earth, the Earth will cheat man. <i>i.e.</i> There is a mutual dependence. If one does not plant, he cannot reap. (V. 203) P.
				5—126. The God of the Soil's nose bleeds—a Spirit's wrath. <i>i.e.</i> Furiously angry. (V. 815) P.
				6—127. Faithfulness tranquilizes the Spirits of the Land and Grain, but a sharp mouth overturns home and country. (C. A. XVII: 18) P.
				7—128. Man fears consumption; the Earth fears barrenness; a nursing child fears a stepmother. (V. 225) P.

a. During the floods of 1910 in Anhwei, the little idols, in many cases, were taken out and so placed that they could see the danger to the district, and assist the men of the neighborhood working to save the dykes. Whenever they gave way there was no attempt made to save the gods. They were left to protect themselves.

b. See proverb 74.

c. See proverb 1005.

held accountable¹ for the failure.² Associated with them in managing the affairs of the district is the Demon of the Locality, or Ti Fang Kuei³ (地方鬼).³ It is their duty to know all the happenings of their neighborhood and the actions of their people, and be ready at a moment's notice to render an account of their stewardship to the City God. Holding such a knowledge and relationship they have become most necessary to the daily life of the people.

**The Earth God as Connected
with the City God**

In addition to the Earth Gods of the locality, there are the little T'u Ti of the home.^b These little images are found in nearly every household. They usually are kept on the floor under the altar board; thus they are as close to the Earth as possible.

The Earth Gods of the Home

They are supposed to control the particular spot on which the building rests, and thus be a protection to the house and its inmates. Naturally they, like the little Kitchen God, come to know all the troubles and problems of the family, and are supposed to help wherever they can. So they become, in a peculiar way the Gods of the Home.

With the worship of Heaven and Earth there came the belief in the supernatural powers of the Sun, the Moon, and the Stars. They were worshipped by the Emperor on the second terrace of the

老爺要辦罪。
131 好戴高帽子。

問罪。
130 夏至不見稻穗、土地

129 清明不見麥穗、土地菩薩要

1—129. At the time of Ch'ing Ming if one does not see the beards of the wheat, the God of the Soil will be condemned. Used by the country people during this season. P.

2—130. At the time of the Summer Solstice if you do not see the beards of the rice, the God of the Soil will be punished. Used the same as 129. P.

3—131. He loves to wear a high hat. i.e. Loves flattery. The Ti Fang Kuei is supposed to wear a tall hat. P.

a. Each year there is a festival, in which the Ti Fang Kuei is carried through the streets of the city. He always wears a tall hat, and carries a string of cash suspended from his mouth. As he goes he exchanges a cash with the mothers along the way. The mother then hangs it from a string around the neck of her child, as a charm against evil. The one taking the part of Ti Fang Kuei must not speak while in costume. Should he do so, the demons will come and create all kinds of trouble.

b. The commentary of the Li Ki (III:5) says the ancient God of the Eaves (中霤) is now embodied in the worship of the Earth Gods of the Home.

c. During this worship oxen were sacrificed, and an offering of silk made. The offering to the Sun was of red silk, to the Moon of white silk. To the Stars eleven offerings were presented; one each of green, yellow, red, and black, and seven of white silk.

Round Altar at the time of the winter sacrifices. While they are inferior to and dependent on Heaven,¹ they are not to be neglected,² as much that man has is due to their good offices.³

The Three Great Lights

The Sun and Moon are the friends of man. The Sun God is looked upon as the one who, in conjunction with the Moon Goddess, brings the cold and hot⁴ weather. On this account, they are both loved⁵⁻⁶ and feared.⁷ They are believed to be impartial^a in their service, shining upon both⁸ good and evil. They not only help in gaining the increase from the Earth,⁹ but also they would protect their people against evil in-

The Three Great Lights
a) The Sun and Moon
the Friends of Man,

139 日月照臨、光被四海。	138 世上有四毒、雲兒裏的日頭、洞裏頭的風、蝎子的尾巴、後娘的心。	135 日月運行、一寒一暑。	天謝地謝三光、所求處處田禾熟、惟願人人壽命長。	132 日月星辰、附麗於天、猶庶民附麗於王者也。
140 日享君子道、天相吉人家。		136 冬日可愛、夏日可畏。	134 有天沒日頭。	
		137 黃綿襖子出矣。		133 每清早起來一炷香、謝

- 1—132. The Sun, Moon, and Stars depend upon Heaven, as the people depend upon the King. (S. T. 202) P.
- 2—133. "Light your stick of incense at the break of every day; to Heaven, Earth, Sun, Moon, and Stars, devout thanksgiving pay. Pray that in every place crops may ripen in the Sun: wish for every man a long career of life to run." Sc. 2351.
- 3—134. We have Heaven but not the Sun. Used of one who does not act according to right principles. (S. Y. 4: 14) P.
- 4—135. As the Sun and Moon revolve there is heat and cold. i.e. Summer and winter. (I. K. III: 1) P.
- 5—136. The Winter Sun is to be loved, and the Summer Sun is to be feared.^b (Y. S. I: 2) P.
- 6—137. The Yellow Cotton Quilted Coat has come out. A name used for the Sun. When the Sun shines upon one in the winter it is as warm as a padded garment. (T. Y. 12: 25) P.
- 7—138. On Earth there are four poisonous things; the Sun, in the clouds; the Wind, coming through an opening; a scorpion's tail; and a step-mother's heart. (V. 32) P.
- 8—139. When the Sun and Moon shine, their light is over the Four Seas. i.e. A great man can lead many others. P.
- 9—140. "The sun prospers the course of the perfect man; Heaven assists the fortunate family." Doo. 214.

a. See proverb 91.

b. Chao Ts'ui (趙衰) was a great official, and much loved by the people. At his death, his son, Chao Tun (趙盾), succeeded him and although a good ruler was more exacting than his father. So they likened the one to the winter sun and the other to the summer sun.

c. The sun suddenly striking through the rain clouds, during the summer, produces a sultry heat which is to be feared.

fluences.¹ They desire² to serve³ all,^a but at times their benevolence⁴ is thwarted⁵ by clouds and storms. They are thought occasionally to do wrong, at which times their sin becomes apparent, as the Heavenly⁶ Dog^b attempts to devour⁷ them. However, because they have constantly befriended man, the people both high and low immediately come to their rescue, and do not rest until they have saved their benefactors. By the burning of incense, by the firing of fire-crackers, and by the beating upon anything that will make a noise, they finally frighten away the Heavenly Dog, and feel proud and happy in having rescued⁸ their friends.⁹ Thus the friendship, help, and protection of the gods for man and man for the gods is mutual.

149 黑月吞白月。

也、如日月之食焉、過也、人皆見之、及其更也、人皆仰之。
148 破鼓救住得月。

143 得見天日。

144 光天化日。

145 開無天日。

146 天狗吃月。

147 君子之過

141 天地陰陽、百無禁忌。

142 日月欲明、浮雲蓋之、叢蘭欲修、秋風敗之。

1—141. To depend upon Heaven and Earth, and Yin and Yang to ward off a hundred unlucky affairs. P.

2—142. The Sun and Moon desire to give light, but the floating cloud covers them; a cluster of orchids desires to last for a long time, but the autumn wind destroys them. Used when the good are caused to suffer by the evil. (S: T. 206) P.

3—143. To obtain a vision of Heaven and the Sun. Used when one's difficulties are clearing up. (L. G. S. 19) P.

4—144. A bright Heaven and a benign Sun. i.e. Prosperous times. (Y. S. I: 2) P.

5—145. Dark, no Heaven nor Sun. i.e. Dark days. Used when people are oppressed by officials, or when things go wrong. (Y. Y. 26) P.

6—146. The Heavenly Dog is eating the Moon. i.e. An eclipse. P.

7—147. "The faults of the Superior man are like the eclipses of the Sun and Moon. He has his faults, and all men see them; he changes again, and all men look up to him." (C: A: XIX: 21) L. C. I: 210.

8—148. "With a broken drum to save the moon (in an eclipse)—The garment though ragged, answers a very good purpose." Doo. 188.

9—149. The Black Moon swallows the white Moon. i.e. An eclipse. P.

a. See proverbs 88, 91, and 1703.

b. The people think an eclipse is caused by the Heavenly Dog's attempting to swallow the moon or sun.

c. At one time there were supposed to be a number of moons. However, they have all been swallowed by the Black Moon, or the Heavenly Dog, with the exception of the present one. For this reason the people fear for her safety, and exert themselves to protect her.

The Chief of the Three Great Lights is the Sun^a (日, or 陽). Being the Yang,^b he rules the day. The special festival held in his honor, is on his birthday, the nineteenth of the Third Month. At this time the people greet him in the early morning with incense, in the open courts and in front of their homes. During the day they flock to his temple, and there worship his idol. The first of the Second Month and the nineteenth of the Eleventh Month are also set aside for his service.^c

The Three Great Lights
b) The Sun

While the Sun rules the day, the Moon Goddess (月, or 陰), being Yin,¹ controls the night. Her image usually sits by the side of the Sun God in the temples. The Mid-Autumn Festival (中秋節),^d

萬事休。 到中年 明少人 十五光 過月

1--150. "The moon wanes after the 15th day, so when man is middle aged his energies fail him." (H. W. 4) Doo. 488.

a. In the time of Yao (堯) there were ten suns, but they burnt up the trees and grass, and were more than man could endure. The life of each sun was bound up in a large crow (烏). Hou I (后羿) took his bow and arrows and killed nine of these crows, whereupon their respective suns disappeared, leaving only the present one to bless mankind.

b. Hou I, while trying to find his wife Ch'ang O who had fled from him to the moon, was blown out of his course, and to the palace of Tung Wang Kung. That worthy then appointed his dwelling to be in the sun. There he was very happy, and became the Sun God. Later he went to the moon, found his wife, and made peace with her. This legend comes from the time of Yao.

c. It is curious to note in this instance how Buddhism has included the more ancient religion within itself. In the Li Ki we learn the worship of the Sun goes back to at least the Chou dynasty, 1122 B.C., Buddhism came centuries later. Yet we see them as one in the following common prayer. "O Buddha, thou resplendent and glorious orb! The genii of the four cardinal points rule the heavens and the earth, but thou, O Sun, thou lightest up the whole firmament! Day and night, thou pursuest thy course, unfailingly and regularly. Whilst old age rushes onward to the tomb, and slowly but inevitably achieves its course, thou hast crossed the threshold of every home. At thy setting, all mortals call out thy cherished name, and regretfully see thee disappearing behind the hills, thus depriving of thy presence the "black-haired people," and saddening the life of men. If thou didst not adorn the heavens, there would be neither day nor night; if thou didst not shine upon the earth, there would be no crops. All beneficent spirits have their worshippers; who, then, should not honor thee, O glorious orb! Thy birthday is on the 19th of the third month; on that day every family should pray to Buddha, and honour thee by lighting a red lantern." (Translation from Reseaches into Chinese Superstitions.—H. Dore. Eng. M. Kennelly. V: 518.)

d. The Mid-Autumn Festival comes on the fifteenth of the Eighth Month. See also proverb 796.

which is held in honor of her birthday, is one of the prominent religious festivals¹ of the Chinese.^a At this time she is her brightest.²

Tables are spread in the open courts, upon which are placed burning candles and incense, together with offerings of cakes and fruits.

With the firing of fire-crackers and the usual prostrations the celebration begins. After which the remainder of the evening is spent by the inmates of the home in having a good time.

Ch'ang Ob (嫦娥), as the Goddess is often called, is supposed³ to be very beautiful,⁴⁻⁵ and to dwell in a magnificent palace⁶ with the immortals, in the moon.^c She is the special protector of women.

<p>星之明、 不如一月之光。</p> <p>156 廣月 寒宮 的仙 子。</p>	<p>明。</p> <p>153 月 中 婵 娥。</p> <p>154 初 三 初 四 蛾 眉 月。</p> <p>155 百</p>	<p>151 雲 掩 中 秋 月、 雨 灑 上 元 燈。</p> <p>152 月 到 中 秋 分 外</p>	<p>1—151. "When the mid-autumn moon is beclouded, there will be rain on the next Feast of Lanterns." Sc. 2496.</p> <p>2—152. When the Moon reaches the middle of autumn, she is more than usually bright. i.e. A thing is excellent. P.</p> <p>3—153. The Moon's Chang O. i.e. The spirit in the Moon. Used in praising a woman for her beauty. P.</p> <p>4—154. On the third and fourth of the month we have the O-Mei Moon. i.e. The new moon. (L. G. S. 168) P.</p> <p>5—155. The light of a hundred stars is not equal to the light of the Moon. Used in the comparison of different classes. (S. T. 202) P.</p> <p>6—156. The immortal in the palace of the Moon. Used in praising a woman's beauty. P.</p>
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a. One of the common prayers made to her reads as follows: "O goddess of the sombre night! thou who risest in the East and lightest up the heavens, Hades, and the nine points of the horizon. The 84,000 Buddhist terms, and the 8 Sutras, ranged in two rows, honor thy majestic rising, and bow to thee as thou ascendest, crowned with a diadem of gold, silver and precious stones. The earth bringeth forth lotus-flowers; when thine eyes are cast upon our miserable exile, and the clouds of heaven serve as a footstool to thy feet." (Translation from *Researches into Chinese Superstitions*.—H. Dore. Eng. M. Kennely. V: 523).

b. Ch'ang O was the wife of Hou I. She stole from her husband the drug of immortality, which Hsi Wang Mu had given him, and fled to the Moon. She still dwells there, in a beautiful palace, and has become the spirit worshipped as the Moon.

c. From the time Hou I made peace with his wife, "on the fifteenth day of every moon, he went to visit her in her palace. That is the conjunction of the Yang and Yin, male and female principles, which causes the great brilliancy of the moon at that epoch."—*Myths and Legends of China*.—E. T. Chalmers Werner. P. 198.

d. The O-mei Moon, is the moon just as it is beginning to appear. They say it resembles the beautiful fuz on the wing of the silk worm moth.

She is the friend of man, and all down through the centuries,^a has been admired and loved by him. She is the center and theme of much of the legend¹⁻² and poetry of China.

The Three Great Lights
d) The Moon Goddess

Not alone the Moon and Sun, but also the Stars have become objects of common worship. While they³ look up to the Moon⁴ as their queen⁵ and the one from whom they borrow⁶ their light,⁷ yet they are supposed to have their own individualities, their own powers,

如孤月獨明。

162 有星不能照月。

163 星宿跟上月亮走、沾光不淺。

的不明、磨下的不亮、滿天星宿、頂不住半箇月亮。

161 衆星朗朗、不

157 月中斫桂。

158 月內裏蟾蜍。

159 滿天星、獨象一輪月。

160 人有做下

1—157. (The man) in the Moon cutting down the cassia tree.^c Used where one has repeatedly to do a thing. P.

2—158. The frog^b in the Moon. Used as "The man in the Moon." (Y. S. I: 1) P.

3—159. "The sky full of stars depends on the one moon." It is better to depend upon one than many. Dao. 327-P.

4—160. When that which a man does is not clear and that which he polishes is not bright, he is like the heavens full of stars, not equal to half a Moon. i.e. Half a man. (V. 254) P.

5—161. "The light of all the stars is not equal to that of the moon." (H. W. 7) Sc. 2033.

6—162. The stars do not lighten the Moon. Used as a term of humility, to a superior, when seeking a favor of him. P.

7—163. As the constellations follow the Moon, they become imbued with more light. i.e. To gain advantage from another. (V. 635) P.

a. See proverbs 1244 and 1245.

b. Chang O is said to have been turned into a frog because of her sin in stealing the drug of immortality. This frog is thought to be the essence of the life of the moon. Should it be destroyed the Moon would disappear. One also often reads of the rabbit in the Moon.

c. In the Moon is an immortal cassia-tree. It is 5,000 feet in height. Its leaves are said to give everlasting life to the one using them. Wu Kang (吳剛), an immortal, because of sin against the gods, was condemned to cut it down. As it is an immortal tree, as fast as he cuts out a chip it fills itself up again.

and their own likes¹ and dislikes. There are those whose influence is for good,² and those who harm men.³ Each day is governed by a constellation, but of them all, those most worshipped⁴ are the Northern and Southern Dippers.⁵⁻⁶ The Northern Dipper is supposed to control death,⁵ and the Southern Dipper⁶ is supposed to control life. In worshipping them the people burn incense⁷ and place a peck measure of rice before their tablet as an offering. They also light a lamp which is not allowed to go out for three days. The Spirits of the Stars of the Northern Dipper (北斗)

The Three Great Lights
c) The Stars

華、左道迷人亂似麻、
倏忽風波投憲網、
任教神佛不能遮。

仰北斗。

168 觀星拜斗。

169 南斗主掌生、
北斗主掌死。

170 焚香拜斗會龍

164 星有好風、
星有好雨。

165 三星在天。

166 有救星、
無救星。

167 衆星

1-164. "Some stars love the wind and some love the rain." i.e. All dispositions are not alike. (S. K. V: IV: 28) L. C. III: II: 342-P.

2-165. "The three stars^d appear in the sky." i.e. A propitious time for weddings. (S. K. X: V: 1) L. C. IV: 179-P.

3-166. There are Stars which save, and those which do not. i.e. The influence of some Stars is helpful, while that of others is harmful. Used when one in danger is helped, or despairs of help. P.

4-167. All Stars turn towards the Northern Dipper. Used of natural leaders. (L. G. S. 191) P.

5-168. To gaze at the Stars and worship the Dippers. (L. G. S. 64) P.

6-169. The Southern Dipper controls life, and the Northern Dipper controls death. (S. Y. I: 84) P.

7-170. To offer incense and worship the Dipper, and to gather together in the Dragon-flower festival,^e is a heterodox doctrine which deceives and confuses men, like tangled hemp. A sudden difficulty will arise, and one will fall into the net of the law, and although he calls upon the gods and Buddhas they will not save him. i.e. Nothing can save those who have broken the law. (C. D. III: IV: 13) P.

a. The Dippers are worshipped chiefly when one is ill. One asks them for an extension of life. They are always worshipped on birthdays.

b. The Northern and Southern Dippers are the sons of the Goddess of the North Star. The God of the Northern Dipper is usually dressed in red, and the God of the Southern Dipper in white.

c. The Chi Star (箕星) is said to bring wind, and the Hyades (畢星) to bring rain.

d. The three stars referred to are either Orion's Belt, or the head of Scorpio. These stars appear at a time when the harvests have been gathered, and the people are at leisure. It is at these times that weddings take place. So they are thought to govern happy marriages.

e. This festival comes on the 8th of the 4th Month. At this time, in every temple, there are feasts, and the idols are bathed with fragrant water.

record men's actions,¹ both good and evil, and according to one's virtuous deeds, or his sins, they add to^a or cut off a portion of his life. Those most worshipped of this constellation are the "Three Stars."² Of these the Star of Longevity^b is the most important.³⁻⁴ As the one thing most sought is long life, he is very popular with the people. He is represented as having a large, high forehead. He is always smiling. He carries a large peach in one hand and a staff in the other. There is usually a bat flying above his head. In many places temples are erected in his honor.

Prominent among the Stars worshipped are the Five Planetary Stars, the homes of the Five Emperors. About 2500 B.C. the Em-

透玲碑兒大頭。

174 壽星老兒叫門、肉頭到家。

紀算。

172 福祿壽三星高照、

173 壽星老兒帶魚缸、

171 又有三台北斗神君、在人頭上、錄人罪惡、奪其

1- 171. There are the Spirits of the Three Stars,^c and of the Northern Dipper, above the heads of men. They record man's sins and take away twelve years or one hundred days,^d from his life." (T. 4) P.

2- 172. "The Three Stars shining together." i.e. May you have "happiness, emoluments, and longevity." W. M. 212-P.

3- 173. "The Shou Hsing Lao wearing on his head a glass aquarium—a transparent Big-head! said in derision of one who wastes money, but is still pleased with his own shrewdness." Also of one undertaking something too big for him. Sm. 201-P.

4- 174. "The Shou Hsing Lao^e knocking at his door, the old meat head has reached home. This is used to imply that someone who is fond of expending grievance money, or yuen chien, has carried the business to an extreme point—is, in fact, a perfect meathead." Sm. 201.

a. The San Kuo gives us such an instance. Chao I (趙延) was told by a fortune teller his life was to be very short, and that if he would protect himself he must go to a certain mountain and ask the men there what he should do. Upon reaching the mountain he found two old men playing chess. He placed wine and food before them, and then having reverently bowed, he waited for them to finish their game. When they had finished he asked them to give him long life. This request they granted, and he was given one hundred years. These men were the Spirits of the Northern and Southern Dippers.

b. His birthday comes on the 1st of the 5th Month.

c. The fourth, fifth, and sixth Stars of the Northern Dipper are called the Three T'ai. The fourth Star governs long life, the fifth Star governs the happy mean, and the sixth Star governs man's income.

d. When man is born he is allotted one hundred years of life by Heaven, or if he is a saint one hundred and twenty. When he sins his life is shortened in proportion to the sin committed. Some authorities say Chi (紀) means a period of three hundred days, and others a period of twelve years.

e. There is also a Lao Jen Star (老人星), which is sought for long life. It the Star of the South Pole.

peror Chuan Hsü Kao Yang (顓頊高陽) appointed six princes^a to govern the Five Regions¹⁻² of the universe, together with the five elements³⁻⁴⁻⁵ of which it is composed. These officials were later deified as the Five Emperors presiding over these regions.^b Their spirits, because they at times

179	178	177	176	175	
中	北	南	西	東	
央	方	方	方	方	
屬	屬	屬	屬	屬	
土。	水。	火。	金。	木。	
					1—175. The Eastern Region belongs to the wood element. (Y. S. I: 6) P.
					2—176. The Western Region belong to the gold element. (Y. S. I: 6) P.
					3—177. The Southern Region belongs to the fire element. (Y. S. I: 6) P.
					4—178. The Northern Region belongs to the water element. (Y. S. I: 6) P.
					5—179. The Central Region belongs to the earth element. (Y. S. I: 6) P.

a. These six princes were the four sons (Chung 顓, Kai 該, Hsiu 修, and Hsi 熙) of his predecessor Shao-hao (少昊氏), his own grandson (Li 黎), and Kou Lung (勾龍) the son of Shên Nung (神農氏).

b. The universe is divided into five parts. Namely, the Eastern, Southern, Western, Northern, and Central Regions. The Central Region, known as Sovereign Earth (后土), is in the center of the universe, and holds the place of supremacy. This is the same Earth which is worshipped as Heaven and Earth, as Sovereign Earth, and as Shê or T'u Ti (后土爲社). The relationship of the Emperors to the regions, elements, etc., can most easily be understood through the following table:



Five Rulers 五 官	Wood Official 木 正 Chung 重	Fire Official 火 正 Li 黎	Gold Official 金 正 Kai 該	Water Official 水 正 Hsiu Hsi 修 熙	Earth Official 土 正 Kou Lung 勾 龍
Five Regions 五 方	Eastern Region 東	Southern Region 南	Western Region 西	Northern Region 北	Central Authority 中 央
Five Emperors 五 帝	Green Emperor 青 帝 Tai Hsi, Kou Ming 太皞 勾芒	Red Emperor 赤 帝 Chu Yung 祝融	White Emperor 白 帝 Ju Shou 驩 收	Black Emperor 黑 帝 Hsuen Ming 玄 (元) 冥	Yellow Emperor 黃 帝 Hou T'u 后 土
Five Stars 五 星	Wood Star 木 星 Jupiter 靈威仰	Fire Star 火 星 Mars 赤熒怒	Gold Star 金 星 Venus 白招矩	Water Star 水 星 Mercury 叶光紀	Earth Star 土 星 Saturn 含樞紐
The Diagrams 八 卦	Chên 震	Li 離	Tui 兌	Kan 坎	無定位
Five Influences 五 行	Wood 木	Fire 火	Gold 金	Water 水	Earth 土
Five Colors 五 色	Green 青	Red 赤	White 白	Black 黑	Yellow 黃
Four Seasons 四 季	Spring 春	Summer 夏	Autumn 秋	Winter 冬	Over all 寄旺四時
Four Animals 四 象	Green Dragon 青 龍	Red Bird 赤 鳥	White Tiger 白 虎	Black Tortoise 烏 龜	

See Y.S.I: 5-6, and I.K.I:1.

reside in the Five Stars are also called the Gods of the Five Planetary Stars.¹ The position of the Five Regions is shown on the Diagrams^a of Fu Hsi (伏羲八卦). On these one can see that each region has its own creative element,² its own color, and its own season.³⁻⁴⁻⁵ In worshipping them the people burn incense and bow in the direction of the region which they are supposed to govern. They were also worshipped yearly, as the Five Planetary Stars, during the service on the Altar of Heaven.

The Fire God, Chu Yung (祝融) or the Red Emperor, is represented as having the body of an animal, but a human countenance. His face, beard, and clothing are red. He has three eyes, an additional one being located in the center of his forehead. He travels from place to place upon the back of a dragon. He is a fierce,⁶ quick tempered⁷ god, delighting in punishing⁸ people, and is often sent by Heaven for that purpose.

The Appearance
of the Fire God

When a house is burned,^b it is evidence that the Fire God is present. As a person is thus receiving visible punishment,⁹ for some evil deed, no friend nor neighbor would think of taking in the

180	屬火。	180	五星聚會。
186	心急如火。	184	春日東作、
		187	秋日方有西成。
		185	性如烈火。
		188	毀僧
		181	土木爲災。
		182	祝融爲虐。
		183	夏天
186	求不着雨、求下火來了。		
187	求不着雨、求下火來了。		
188	毀僧		

- 1—180. The meeting of the Five Stars. Used when very good friends accidentally meet. (L. G. S. 17) P.
2—181. Calamities brought on by the earth and wood. Used when trouble comes upon one because of erecting a building^c in the wrong place. P.
3—182. Chu Yung is acting cruelly. Used when fires occur, or the weather is unbearably hot. P.
4—183. Summer belongs to fire. Used in complaining of the summer heat. (Y. S. I: 6) P.
6—184. If one plants in the springtime, one will harvest in the fall.^d i.e. One must work if he would reap. P.
6—185. "A disposition like fierce fire. A peppery nature." W. M. 62: 3.
7—186. "The heart as quick as fire. i.e. quick tempered." W. M. 97: 5.
8—187. He prayed for rain and received fire instead. i.e. One seeking a favor gets into trouble. P.
9—188. "If you revile the priests or defame Buddha, you will drop into hell, or be struck by thunder, or burnt with fire." B. S. 77.

a. The Diagrams are Fu Hsi's explanation of how the creative forces of the universe work.

b. See proverbs 1946, 1947, 1948, and 1951.

c. These troubles come because of the failure, of the one doing the work, to find lucky spots and to pacify the spirits of the place. When any misfortune comes, soon after entering a new home, it is usually laid to this cause.

d. Spring belongs to the east, and fall to the west.

suffering family, even for the night. Nor would they permit the goods, saved from the flames, to be stored on their property. They fear¹ that to do so would be calling down the god's wrath upon their own heads.² The people who have suffered the calamity immediately go to his temple and worship. They then call a Taoist priest,^a and he calculates when Chu Yung intends to take his departure from the home. They must burn incense to him until he is ready to leave. At that time they thank him for the punishment, and escort him as he goes. Until then neither fire nor lamp is lighted. When this visible,³⁻⁴ present⁵ punishment is complete, and one has made his peace, he is again received by society.

The festival, in honor of Chu Yung, takes place on the fifteenth of the Fourth Month. At this time incense is burned in the home before the Kitchen God. Then nearly everyone goes to the temple and worships the God of Fire, the Mayor of the city leading. A parade is formed, and Chu Yung's image is carried through the streets of the city. The people explode fire-crackers, and burn incense, as he passes their home or shop. Wherever this occurs the chair is stopped while the priest offers prayers for that household. Those who in this way seek his favor, will be protected from the dangers of fire for the coming year.

193 火 燒 人 心。	192 死 人 不 怕 天 火 燒、 死 豬 不 怕 滾 水 澆。	191 水 火 盜 賊、 害 止 及 身、 異 端 之 害 及 人 心。	189 乾 柴 近 火。 190 火 神 廟 點 燈、 烘 灼 呀。	<p>1—189. "Dry wood near the fire. Likely to ignite. Dangerous. Susceptible." W. M. 63: 2.</p> <p>2—190. To light a lamp in the temple of the Fire God,—immediately burned. Used of one who brings calamities upon himself. (V. 144) P.</p> <p>3—191. "The injuries of water, fire, or robbers extend only to the body; the injuries done by heterodox doctrines reach to the heart." Doo. 283.</p> <p>4—192. A dead man doesn't feel being burned by Heaven's fire; a dead pig doesn't fear the pouring on of boiling water. Used of one who is being condemned after death. Or of one who has already failed in anything. (V. 597) P.</p> <p>5—193. Fire burns men's hearts <i>b</i> i.e. Fire is a punishment for an evil heart. P.</p>
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a. "Fortune-telling, planchette writing and spiritualistic seances are activities of the Taoist priests to-day just as the cult of the golden pill of immortality was in a former generation."—In China Now.—J. C. Keyte. P. 18.

b. Fires are supposed to come only to those whose hearts are evil.

One would naturally expect to find Feng I (馮夷),^a or the Black Emperor,^b as the God of Waters. However, the place has been usurped by the Dragon King (龍王). From the most ancient times^c he has been an object of worship and reverence by the Chinese. Dragons are usually thought of in four classes.^d The Shen Lung (神龍), or spiritual dragon, is the one in which we are most interested. As he controls¹ the streams, floods, seas, and rains, he can be either a blessing or a curse to man. We find him acting in both ways. He moves his head and blows² out³ the clouds,⁴ that the earth may be nourished. At other times he returns to his sea home⁵ and the "clouds retain their moisture."⁶ Under normal conditions, his worship takes place on the first and fifteenth of each month. During a drought he is most earnestly sought^f by all classes of the people.

The Dragon King
a) The God of Waters

洞雲猶濕、
磨過春山草木香。

成雲。

197 風從虎、
雲從龍。

168 海龍君。

189 龍
游歸海晚

194 人能變財、
龍能治水。

195 噴雲吐霧。

196 龍
噓氣

1-194. Man can realize wealth; the Dragon can govern the waters. Used of one who hesitates to do anything because of the lack of money. (V. 220) P.

2-195. "To vomit forth clouds and spit out mist (like a dragon or supernatural being). To smoke furiously. To boast." W. M. 29: 7.

3-196. The dragon blows out his breath and it becomes clouds. (G. W. VII: 30) P.

4-197. "Winds follow the tiger; clouds the dragon." i.e. Things do not happen by chance. Also every man has his following. (I. K. I: 6) St. 15: 1-P.

5-198. The Dragon Prince of the sea. i.e. Of a very fine, rich, and elegant man or place. (S. Y. 8: 26) P.

6-199. "When the dragon has returned to his sea caves, the clouds retain their moisture; after the musk deer has crossed the green hills, the grass and trees retain its perfume." (H. W. 8) Sc. 976.

a. Feng I, the God of Waters, is but little known. While living he was a water official, and upon his death he was deified as the water shen (水神). He is also called Wu I (無夷), and Ping I (冰夷). He is represented as riding upon a pair of dragons.

b. See the table on page 42, for the Black Emperor.

c. It is recorded that the dragon appeared to Fu Hsi (伏羲), 2852-2737 B.C.

d. "The Chinese cosmogonist declared that there are four kinds of lung.

There is the celestial dragon 天龍 T'ien Lung, which guards the mansions of the gods and supports them so that they do not fall; the spiritual dragon 神龍 Shen Lung, which causes the wind to blow and produces rain for the benefit of mankind; the dragon of the earth 地龍 Ti Lung, which marks out the courses of rivers and streams; the dragon of the hidden treasures 伏藏龍 Fu Tsang Lung, which watches over the wealth concealed from mortals."—Moral Tenets and Customs in China.—L. Wiegers. pp. 399-400.

e. The dragons live in the heavens in the spring, and return to the deep in the fall. (S. S. T. XXIX: 2).

f. His birthday comes on the 13th of the 5th Month.

A large paper dragon is made, and borne in a procession, while prayers¹ are continually offered to secure his help.² So as it is to him that the people must look³ for the rains,³⁻⁴ which give the harvests, he is considered man's⁵ friend.⁶ He constantly does things for which the people should bless him. On the other hand, he is blamed for the floods,⁷ obstructed rivers,⁸ and many of the cataclysms of nature.⁹ So although he gives prosperity¹⁰ and happiness to his people,¹¹ within his mouth there is also a sword ready to strike¹² at

在深、有龍則靈。

211 舌上有龍泉、殺人不見血。

家不認一家人。

237 一龍阻住千江水。

208 惡龍難絆地頭蛇。

209 龍鳳呈祥。

210 水不

203 九龍戲水。

274 葉公好龍。

205 土地老爺吃曲蟾、愛者是金龍。

206 大水冲了龍王廟、一

270 龍王爺爺下大雨、打下麥子供養你。

201 人憑龍王虎憑山、老婆憑男子漢。

202 龍吊水。

1—200. Dragon King Father, send a bounteous rain, and when the wheat is threshed we will offer it to nourish you. (V. 428) P.

2—201. Man depends upon the Dragon King; the tiger depends upon the mountains, and the wife depends upon the husband. i.e. Each one has something else upon which he depends. (V. 228) P.

3—202. The dragon is drawing water. i.e. The dragon causes rain. P.

4—203. "The nine dragons are playing in' the water. It is about to rain." W. M. 45.

5—204. Mr. Yeh loves dragons. i.e. Hypocritical. (S. T. 220) P.

6—205. The God of the Soil eats earthworms, that which one loves is a golden dragon. i.e. Precious. P.

7—206. "When the great flood washes away the temple of the Dragon King who controls the water—this is a case where one member of the family fails to recognize another member of the family." Sm. 322.

8—207. "One may obstruct many. Lit. One dragon may obstruct a thousand rivers." Sc. 889.

9—208. The wicked dragon has difficulty in tripping up local snakes. i.e. An evil ruler cannot suppress public opinion. P.

10—209. "Prosperity brought by the dragon and phoenix." W. M. 47: 8.

11—210. It is not the depth, but the presence of a dragon, that makes the water efficacious. i.e. The reputation of a place depends not on its size, but upon its men. (G. W. VII: 21) P.

12—211. "In the tongue there lurks a dragon's den—no blood is seen and yet it murders men." Sm. 78.

a. See Researches into Chinese Superstitions.—H. Dore, Eng. M. Kennelly, V: 685-690.

b. Mr. Yeh had the reputation of loving dragons, because he was always painting them. The Heavenly Dragon having heard this report went to see him. However, Mr. Yeh fled upon his approach. So this proverb has come to mean hypocrisy.

c. A "dragon's den" is a poetical term for a sword.

a moment's notice. With a god of such¹ power² watching one's actions man should be most careful, so that later there will be nothing for which he can be blamed.³ He exerts his power^a in protecting⁴ the places of those he likes from evil influences^{b-c} and demons. For this reason any spot where he will dwell in peace is fortunate. But when he is not permitted to live in his chosen home, he becomes a menace to the community. He may be either the friend or enemy of man, as he chooses.

From the most ancient times, the dragon^d has been considered the "chief⁵ of the Four Spiritual Animals."^e He is supposed to

215
龍
蟠
虎
踞。

216
四
靈
之
一。

214
三
月
四
月
不
抹
房、
五
月
六
月
罵
龍
王。

212
強
龍
難
不
敵
地
頭
蛇。
213
蛟
龍
豈
是
池
中
物。

1- 212. "The mighty dragon is no match for the native serpent." i.e. One in his native environment is stronger than a stranger of greater ability. Sm. 14-P.

2- 213. "How is a dragon a thing to be kept in a pond?—figuratively used of scope for men of talent." Gi. 1309.

3- 214. In the Third and Fourth months if you do not re-cover your house, in the Fifth and Sixth months you will curse the Dragon King. i.e. Procrastination brings trouble. (V. 596) P.

4- 215. A Dragon coiled^f and a tiger ready to spring. i.e. A perilous position. Used of impregnable places. (T. Y. 12: 152) P.

5- 216. The Dragon is the chief of the Four Spiritual Animals. Used of a leader. (S. S. T. II: 29: 2) P.

a. "The dragon of the Chinese differs from the generally accepted Western idea in three striking particulars: in appearance, in disposition, and in the regard in which it is held.—The European dragon is usually portrayed as a cruel monster, the personification of all that is evil, and the enemy of man.—The Chinese dragon, on the other hand, is in this very respect very nearly its antithesis. It is a beneficent creature, a friend to man. It brings the rain which produces the crops that in turn supply his food."—The Chinese Dragon—L. Newton Hayes. pp. 25-26.

b. See proverb 201.

c. A king of the T'ang dynasty erected a building, which was destroyed by fire, almost as soon as it was completed. Upon its being reërected, it was a second time burned. On inquiring into the cause he learned the place where it had been located was under the fire star, and that it would be necessary to put a dragon, ch'ih wen (蚩吻), on the roof to protect it. From that time ch'ih wen has been used upon roofs as a prevention from fires.

e. The Four Spiritual Animals are: 1. The Ling, or Unicorn (麟), 2. The Phoenix (鳳), 3. The Tortoise (龜). 4. The Dragon (龍). See proverb 681.

f. Nanking is called a dragon coiled and a tiger ready to spring. Mt. Chung is the dragon, and the section called the Stone City, at the West Water Gate is the tiger ready to spring.

have a head¹ like a camel, with a pearl² in his fore head,³ with a long beard, back of which are ni-ling,^c and with a sharp sword as a tongue.^d He has the horns⁴ of a deer, eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales⁵ of a carp,⁶ claws of a hawk, and the palms^e of a tiger.^f As he passes from place to place,

The Appearance
of the Dragon

知。
221

蛟龍失水。

222
魚龍變化。

220
瘦地開花晚、貧窮發福遲、莫道蛇無角、成龍也未

217
神龍見首不見尾。

218
雙龍搶珠。

219
探驪得珠。

1—217. We see the head,^a but not the tail of the spiritual dragon. i.e. One of great ability does not let you see all he is doing. (S. G. V: 5) P.

2—218. "Two dragons struggling for a pearl.^b To struggle for supremacy." W. M. 48: 20.

3—219. To pluck a pearl from the black dragon. Used of one who, upon going to work for another, almost immediately gains power. (G. D. 10: 16) P.

4—220. "A meagre soil produces late flowers; 'slow rises worth by poverty oppressed;' but let no man despise the snake which has no horns, for who can say that it may not become a dragon?" Dav. 53.

5—221. The scaly dragon has lost the water. i.e. One is unable to act because his time and power have not yet come. P.

6—222. "The transformation^g of the fish to a dragon. Success in literary examination." W. M. 65: 13.

a. The dragon never exposes the whole of its body at a time to the gaze of man.

b. Each dragon is supposed to have a pearl, which it usually wears on its forehead, or in the muscles of the neck back of the ni-ling.

There is a story of a very poor family which lived on the bank of a river. One day one of the children fell into the water, and while there found a very valuable pearl. They explained its presence there on the ground that it must have belonged to a black dragon (驪龍), which was sleeping at the time the boy was in the water.

c. The ni-ling (逆鱗) are large scales in reverse position, back of the beard of the dragon. They are a foot in length. To in any way touch these, means death to the offender.

d. See proverb 211.

e. "It is said that the blood of some dragons is red; of others, black.—The saliva of the dragon, we are told, is purple in color, and is considered the most fragrant of all perfumes."—The Chinese Dragon.—L. Newton Hayes. P. 28.

f. The dragon is usually pictured trying to catch a ball. This has sometimes been thought to be a pearl or the sun, but is really a spider he fears will enwrap him in its net.

g. The fact that they believe the dragon has power to make itself invisible at will, is the cause of many superstitions. They, are supposed to live in the earth and rivers, and if disturbed will cause misfortune and trouble to come to the locality.

he is royal in his stride¹⁻² and appearance, and receives the homage of all living beings. He has the power of altering his size, becoming exceedingly large³ or infinitesimally small, at will. He also can make himself visible or invisible as he chooses.

There are several kinds of dragons. This is due not alone to the fact that nine varieties⁴ come from straight propagation,⁵⁻⁶ but also because there are other methods of attaining^b dragonhood. Both the snake⁷ and the fish,⁸ through patient exertion and much

蛇尾。

230 河鯉
登龍門。

麒麟猪過象。

228 龍生龍、鳳生鳳
老鼠乞兒子會打洞。

229 龍頭

身。

226 一龍生九種、種種各像娘別。

227 龍生龍子虎生豹、
驢上過

223 龍驤虎視。

224 龍行虎步。

225 大能遮天蓋日、小能芥子藏

1—223. "With dragon tread and tiger glance. Awe inspiring." (T. Y. 12: 152) W. M. 47: 9.

2—224. "Walking like a dragon and pacing like a tiger. A stately manner." (T. Y. 12: 151) W. M. 47: 10.

3—225. In his greatness he can cover the sun and heavens; in his smallness he can hide in a mustard seed. i.e. The power of the dragon to change. Used of one who can do either a great or small thing well. (G. H. 58) P.

4—226. A dragon bears nine varieties,^a all different. i.e. The same man may have children with different dispositions. (S. M. 37) P.

5—227. Dragons beget dragons; tigers beget leopards; the donkey begets a unicorn; the pig begets an elephant. i.e. Mean parents may have noble sons. P.

6—228. The dragon bears the dragon; the phoenix bears the phoenix; the son of a beggar is able to handle a stick. i.e. Like produces like. (V. 427) P.

7—229. "Dragon's head but snake's tail." i.e. A pretentious beginning but small results. W. M. 48: 17—P.

8—230. The carp leaping the dragon gate.^d i.e. To gain a degree. (Y. S. 4: 4) P.

a. The nine varieties are often given as follows: "(1) The P'u lao (蒲牢) carved on tops of bells and gongs, in token of its habit of crying out loudly when attacked by its arch-enemy the whale; (2) The Ch'iu niu (囚牛), carved on the screws of fiddles, owing to its taste for music; (3) The Pi hsi (辟邪), carved on the top of stone tablets, since it was fond of literature; (4) The Pa hsia (霸下), carved on the bottom of stone monuments, as it was able to support heavy weights; (5) The Chao feng (朝鳳), carved on eaves of temples, owing to its liking for danger; (6) The Ch'ih wen (蚩吻), carved on the beams of bridges, because of its fondness for water. It is also placed on the roofs of buildings to keep off fire. Sometimes symbolized by the figure of a fish with uplifted tail; (7) The Suen ni (狻猊), carved on Buddha's throne, on account of its propensity for resting; (8) The Yai tzu (睚眦), carved on sword hilts, in memory of its lust for slaughter; (9) The Pi han (狴犴), carved on prison gates as it was addicted to litigation and quarrelling."—A Manual of Chinese Metaphor.—C. A. S. Williams. P. 46.

b. See proverb 222.

c. In China all beggars carry sticks.

d. The Dragon Gate is a cataract of the Yellow River, in the district of Ho Ching (河津縣), in Shansi. The fish go up the river and those which leap the barrier become dragons. Their tails are burned off by lightning as they go over it. If they do not succeed they fall on the rocks and die, or thunder kills them. Only a few escape and they have a mark left on their foreheads. There are also a number of other places called the Dragon Gate.

suffering,¹ may ascend² to this exalted state.³ However, this is accomplished only through a long period^a of time,^b during which their acts have always been for the good of the world. One can see from this that there must be many dragons. There are; and they serve in many capacities, each having his own place^c and work.⁴ They may be seen in the temple guarding and caring for Buddha's worship.^d They are to be found in the five different colors,^e dwelling in the Five Regions^f of the universe.⁵ Each of the Four Seas has its dragon. They are everywhere; in the heavens, on the land, and in the sea, influencing and directing the affairs of all life.

Although the dragon is found on the earth,^g and in the skies,^{h-6-7} his proper element is supposed to be the water. He has a palace

雲雨、
水不終、
困於非
池中物。

飯、公雞多了、不啼鳴、母雞多了不下蛋。
236 飛龍在天。
237 蛟龍得

虫之長。
234 一淵不兩蛟。
235 人多亂、龍多旱、媳婦多了、婆婆做

231 筍因落壳方成竹、魚爲奔波始化龍。
232 騰蛟起鳳。
233 龍爲麟

- 1-231. "It is when the bamboo sprouts drop their sheaths that they become bamboos, and fish when tossed by the waves become dragons." i.e. One without trials cannot be perfected. (H. W. 8) F. 270-P.
- 2-232. "A rising dragon and a soaring phoenix. A rising man." (G. W. VII: 13) W. M. 48: 21.
- 3-233. The dragon is the chief of all scaly creatures. (S. S. T. II: 29) P.
- 4-234. One pool cannot contain two dragons. i.e. A business cannot have two heads. (G. Y. IV: 44) P.
- 5-235. "Where people are many, there is confusion; where dragons are many, there is drought; where daughters-in-law are many, the mother-in-law does the cooking; where roosters are many, the morning goes unannounced; where hens are many, no eggs are laid." i.e. "Too many cooks spoil the broth." Mat. 578.
- 6-236. "Flying dragons are in the sky." Used of one who has already won his power. (I. K. I: 2) W. M. 45: 3-P.
- 7-237. The chiao dragon has gained the clouds and rain, in reality he does not belong to the pond. Used of one who is not yet powerful. Also as a warning to one employing one of another class, for when such a one gains power there will be trouble. (Y. S. IV: 12) P.

a. The snakes or fish which become dragons are supposed to have worked towards that end through a very long life.

b. The sea-serpent (水虺), after a period of five hundred years may become a scaly dragon (蛟龍), after another one thousand years he may become a hornless dragon (螭龍). After another five hundred years he may become a horned dragon (虬龍). Again after a period of a thousand years he may become a winged dragon. (應龍).

c. See proverb 197.

d. He is supposed to care for Buddhist temples.

e. There are yellow or golden, red, green, white, and black dragons.

f. The dragon over each of these is the color of his respective region.

g. See proverb 223.

h. See proverbs 232 and 1519.

in a ten thousand feet deep cave,¹ in the bottom of the sea. No matter where else his work or travels may take him, he always wishes to return²⁻³ to his ocean home.⁴ In the deep waters,⁵ he is in his natural element, and most powerful. It would take a brave man indeed to seek him there.⁶⁻⁷⁻⁸ In that his sphere,⁹ he is safe from the centipedes,¹⁰ and all other

The Dragon's Home

龍潭。

240 龍不離潭、鳳不離巢。

247 虎豹常愁逢獬豸、蛟龍最怕遇蜈蚣。

窠。

242 龍游淺水遭蝦戲、虎落平陽被犬欺。

243 要想吃龍肉、不怕親自下海。

244 下海擒龍。

245 闖出虎窟入

238 欲離萬丈蛟龍穴、又遇三千狼虎兵。

239 登天入淵。

240 放龍入海、縱虎歸山。

241 新燕尋舊巢、老龍歸舊

1—238. Wishing to leave the 100,000 feet deep cave of the dragon, to meet with the 3,000 cruel soldiers. i.e. One gets into one difficulty after another. (S.G. XIII: 8) P.

2—239. He ascends to heaven and enters the deep. (S. S. T. II: XXIX: 2) P.

3—240. To let loose the dragon to return to the sea, and the tiger to the mountain. i.e. To release an evil man to return to his old life. (S. G. XI: 3) P.

4—241. Young swallows seek the old nest, and the old dragon returns to his old den. i.e. When one has left the employ of his master, without trouble, he always wishes to return. (S. S. M. 34) P.

5—242. "In shallow water dragons become the joke of shrimps, and tigers on the plains are the butt of canine imps." Used when a great man is in trouble, and suffers through the actions of inferiors. (H. W. 5) Sc. 866—P.

6—243. If you wish to eat the dragon's flesh, you must yourself go down into the sea. Used where one asks others to do a thing, but finally has to do it himself. P.

7—244. "To go down into the ocean to seize a dragon. A brave or able man." W. M. 192: 9.

8—245. "Out of the tiger's den into the dragon's pool,—out of the frying-pan into the fire." Gi. 6276.

9—246. A dragon will not leave the deep water, nor the phoenix its nest. i.e. One is helpless out of his proper element. (Go. 14) P.

10—247. "The Tiger and the Leopard are perpetually anxious lest they encounter the Unicorn; Dragons are extremely afraid of the Centipede." i.e. However powerful one may be, he always meets someone of whom he is afraid. Sm. 316—P.

animals that would annoy him. So, naturally, he loves his den in the deep blue sea.¹

As the dragon was considered the king of the animal creation, he was made the emblem of royalty and the symbol of greatness. The Imperial house, and very high officials only were allowed to wear his picture. A man of great ability^a or daring was said to be like a dragon.² If one had great wealth³ or power he was envied,⁴ and often called one. As education was especially valued, a good writer was said to have a pen which he wielded like one twisting⁵ its tail. While the one who successfully passed his (Chu Jen or Chuang Yen examinations⁶ was said to have "leaped the dragon gate."⁷ This often was

**The Dragon Used
Symbolically**

條龍、無錢一條虫。	五兩銀子一條龍、有福之人、擒龍握虎、無福之人、龍虎傷人。	248 二月二、龍抬頭、家家接女訴冤仇。
252 筆走龍蛇。		249 人中龍。
253 龍門點額。		251 三兩銀子一隻虎、
254 各顯本勢、跳龍門。		

1—248. On the second of the Second Month the dragon lifts its head, (at that time) every home receives its daughters, to tell of their enmities. P.

2—249. A dragon among men. Used of one you have always heard about but never seen. A famous man. (Y. S. 2: 19) P.

3—250. If one has three ounces of silver he is a tiger, with five ounces of silver he is a dragon; the lucky man is able to catch the dragon and grasp the tiger; the unlucky man is wounded by them. Used of a lucky man, or of one who can stand wealth and use it rightly. (V. 591) P.

4—251. With money one's a dragon, without money a worm. i.e. The children of the rich are as precious as dragons, looked up to and made much over; but children of the poor are despised. P.

5—252. "A pen moving like dragons and snakes. Exquisite penmanship." W. M. 169: 2.

6—253. "To strike one's head against the dragon gate. To fail for an examination." Also used of a man of ordinary ability, who does something really great. (Y. S. IV: 33) W. M. 65: 16—P.

7—254. "Any man who shows ability may leap the dragon gate. i.e. Get a degree." Sc. 475.

a. Confucius said that Lao-tzu was like a dragon.

b. It is the custom on this feast day for all daughters to visit their parents, and naturally they tell them what they have to endure in the homes of their mothers-in-law.

The day is considered lucky, but one must not do certain kinds of work on it. A woman will not use a needle for fear that in lifting his head the dragon will hit her hand, causing the needle to fly into her eye, producing blindness.

very difficult,¹ and took years.² However, as the Emperor selected his officials from those who successfully passed^a the examinations³ and headed the Dragon-tiger list, the graduate was looked upon as one whose future⁴ was secure. A new official always took his position on a day⁵ governed by the dragon and tiger. Holding the significance it does, there is no greater honor, than for one to have the dragon's name associated with his own, as a title.

Not only did they see the supernatural in the fire, the water, the earth, and the heavenly bodies, but also in the power of the storm they came to recognize gods

Gods of the Storm

(五雷)^b of might. Although invisible, yet they could feel their strength and see the effects produced.⁶ So they soon ascribed to

氣的三尸神
躁跳、五雷
內豪氣飛空。

258 一舉首登龍虎榜、十年身到鳳凰池。

259 龍虎日。

260 只

255 一登龍門、聲價十倍。

256 龍頭屬老成。

257 龍跳天門。

1—255. Once scale the dragon gate, and your reputation and worth is tenfold multiplied. Used of one who gains a degree or enters the service of a great man. (G. W. VII: 17) P.

2—256. The Dragon Head belongs to the old. Used when several are seeking a position, and it is finally won by an old man. A "Dragon Head" is a Chuang Yen. The degree is sought by the young, but usually won by the old (Y. S. 12: 57) P.

3—257. "The dragon leaps the celestial gates. To rise to a high position." W. M. 47: 16.

4—258. "Come out first on the Dragon—Tiger list,^c and in ten years you will be at the Phoenix pool."^d (H. W. 5) Sc. 478.

5—259. The Dragon-Tiger day.^e i.e. There is a different day in each month, over which the dragon and tiger preside. (S. Y. 12: 56) P.

6—260. So angry that the San Shi Spirits are jumping furiously about, like the violent anger of the Five Gods of Thunder flying in space. i.e. Ungovernable anger. P.

a. See proverb 222.

b. The Emperor made four offerings of green, yellow, white, and black silk to the Tablets of the Clouds, Rain, Wind, and Thunder, upon the second terrace of the Round Altar at the time of the sacrifices to Heaven.

c. The Dragon-Tiger list is so called, because those controlling the examinations chose a day which came under both the dragon and the tiger, to publish the names of those who successfully passed the examinations, for the degree of Chu Jen and above.

d. The Phoenix Pool was the Imperial College at Peking.

e. The officials choose this day to take up their offices because it means that their power to be severe and govern those under them with a strong hand will be more powerful because of the day.

them rational actions.¹ Thus they were personalized, and came to be thought of as beings that were to be feared and worshipped.

In the shifting Wind men saw a Goddess² (風老婆婆),^a the messenger of Heaven. She is usually pictured carrying a large sack on her back. The winds pass over the earth whenever she opens her bag³ and permits them to escape. As she

The Wind Goddess

can at her will blow away the clouds,⁴ and thus cause droughts and famine, she is to be feared⁵ and worshipped. If due reverence is shown, she also has the power to gather them⁶ to the right place,⁷ thus bringing the rain at its proper time, and blessing mankind.^b So if men would avoid the fierce blasts of winter, would have the east wind⁸ in the spring,⁹ and the cool breezes in the summer, he must be her friend.

不甌地不開、秋風不甌籽不來。	風下雨、倒南風晴、葬良心發財、行好的窮。	田就怕試燈雨、山田就怕倒燈風。	有風神主掌。	261 大麥就怕張芒雨、小麥就怕揚花風、豌豆就怕打雷閃、一場空。
	268 春東風、雨祖宗。	266 雲裡有風、河裡有浪頭。	263 老風婆婆不解袋子。	
	269 春風	237 西北	264 老風婆婆不札袋子。	262 風
			265 圩	

1—261. Barley is afraid of the rain, at the time of heading; wheat, as it blossoms, fears the wind; peas fear the thunder and lightning; all are empty. P.

2—262. The wind has the Wind Goddess to govern it. i.e. Everything has its manager. P.

3—263. The Wind Goddess will not open her bag. Used when there is not a breath of wind. P.

4—264. The Wind Goddess will not close her bag. Used when there is continuous wind. P.

5—265. The fields are afraid of rain on the first day of the Lantern Festival, and they fear the wind on the last day of the festival. P.

6—266. The clouds have their wind, and the rivers their waves. i.e. There is possible danger everywhere. (V. 1000) P.

7—267. When the wind is from the northwest, it brings rain; when it is from the south it clears; those who bury their consciences become wealthy; those who do good become poor. (V. 605) P.

8—268. The spring east wind is the rain's grandfather. i.e. A spring east wind is followed by rain. P.

9—269. If the spring winds do not blow, the earth will not produce; if the fall winds do not blow the grains will not ripen. (V. 733) P.

a. In the Yu Hsüeh we have Fei Ni (飛隴), a spiritual bird, as the Wind God. He is the spirit of the constellation Chi, and so was called Chi Pai (箕伯). As a member of the Board of Thunder he is called Feng Pai (風伯). However, the common people know this deity best as the Goddess, Feng Lao P'o P'o.

b. See proverb 381.

While the Wind Goddess blesses man by blowing the clouds^a to the place needing the rain, yet it is a willing God that she helps,¹ for the Rain God (雨師) realizes the value² of the rain³ for the people. He is a benevolent god,

The Rain God

wishing the best for man. He is pictured holding a vessel of water in one hand, and in the other a sword with seven stars engraved upon it. He is using this sword to scatter the water on the places where he wishes it to rain.^b In times of drought he is much worshipped by all classes of people, and great processions are organized in his honor. They would in this way regain his favor, and save the country from want and pestilence.

While the Wind Goddess and the Rain God are the friends of man, we must look upon the Goddess of Lightning (閃電婆子)⁴ as less helpful. Her particular work is to assist the God of Thunder, by revealing⁵ to him the hearts⁵ of men, that he may be just in his punishments. For this

The Goddess of Lightning

reason she is often called, by the people, the Mirror of the God of Thunder. She is represented holding one in each hand, by the use of which she sends forth lightning, the so

知、在雲裡霧裡。
274 白閃照人心、紅閃照妖精。

272 春雨貴如油、瘦馬不瘦牛。
273 閃電婆子丟了鞋、不

珠、寒者不可以爲襦、使天而雨玉、饑者不可以爲食。

270 天上無雲不下雨、地下無媒不成婚。
271 使天而雨

1—270. If there are no clouds in the heavens, there will be no rain; if there are no middle men on earth, there will be no marriages. Used by a middleman when a marriage contract turns out badly. Also by one seeking a middleman. (V. 790) P.

2—271. If Heaven rained pearls, the cold could not use them for clothing; if Heaven rained jade, the hungry could not use it for food. i.e. Rain is more precious than jade. (G. W. 9: 3) P.

3—272. The spring rains are as valuable as the oils; then the horse becomes poor, but not the ox. i.e. Animals are fed when work is demanded of them. The ox is used in plowing so is fed while the horse is idle. (V. 738) P.

4—273. The Goddess of Lightning has lost her shoes, she doesn't know whether in the clouds or fog. Used of frantically searching for anything. (V. 12) P.

5—274. White lightning makes manifest the hearts of men, and red lightning the hearts of demons. P.

a. If there is too much wind in the spring, there will be little rain. So if there is too much wind the people go to her temple and beat her image, in order to make her stop blowing the clouds away.

b. See proverb 719

called "golden snakes." No one can escape her searching light.¹ She faithfully and impartially carries out her task of helping Heaven's messenger.

In the roar of the thunder,² the people see a god, who does not hesitate to inflict harm,³ and suffering. When Heaven condemns one,^a he sends the (God of Thunder⁴ (雷公), as his messenger⁵ of punishment. When the lightning has fully manifested man's sin,⁶ the Thunder God strikes^b in punishment.⁷ Such a sudden reckoning makes clear⁸ to the world one's guilt.^{9-c} When one has committed such crimes that they call for a still severer punishment, he will follow his victims through succeeding incarnations.¹⁰ Where his

The God of Thunder

283 雷打眼前報。
284 雷擊三世。

打黑心。
281 雷公菩薩、要來斃你的頭。
282 好比半天雲裡一雷。

雷、瞎子不怕鬼。
277 雷霆之怒。
278 雷打天補。
279 雷爲天怒。
280 雷

275 雷聽八百、閃照一千。
276 矮子恨天高、癩子恨地不平、彎子不怕

1—275. "Thunder can be heard eight hundred, lightning illuminates a thousand. i.e. Miles (里)." Used to warn one, that punishment can reach one from a great distance. Sm. 370—P.

2—276. A dwarf hates the heavens because they are high; a cripple hates the earth because it is not level; a deaf person does not fear thunder; a blind person does not fear the demons. i.e. One dislikes whatever manifests his defects. P.

3—277. "The anger of thunder. One in a rage." W. M. 227: 2.

4—278. Thunder strikes with the help of Heaven. P.

5—279. Thunder is Heaven's anger. i.e. His messenger of punishment. P.

6—280. Thunder strikes the black heart. i.e. The evil heart. P.

7—281. The God of Thunder will come and strike your head. Used to exhort one to be better. P.

8—282. "Sudden. Lit. Like a clap of thunder in the sky." Sc. 1081.

9—283. "To be thunder struck is visible punishment." Sc. 2416.

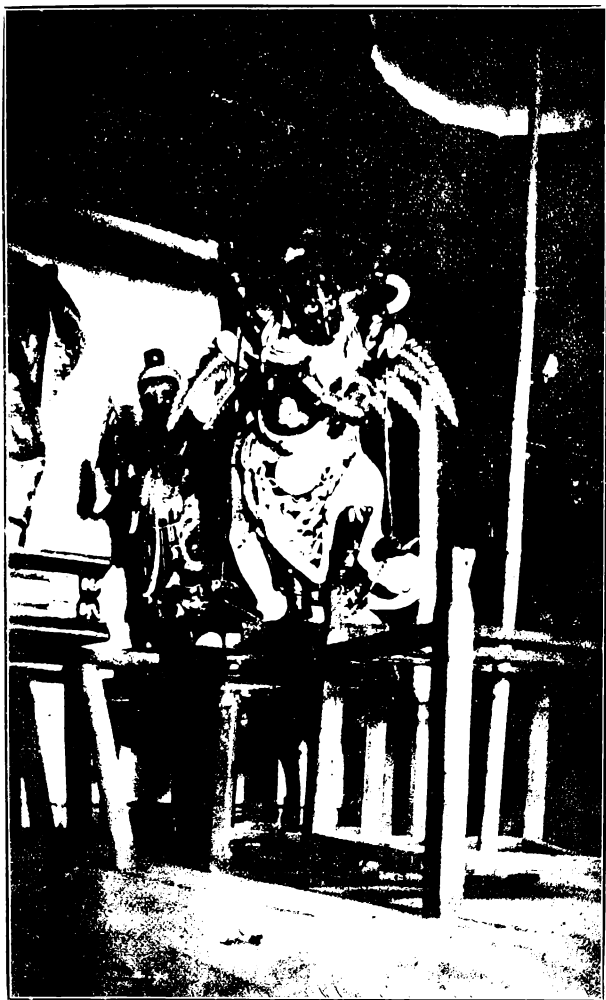
10—284. "Thunder will strike through three lives." i.e. Through three different incarnations.^d Wa. C. 81—P.

a. See proverbs 362, 365, and 367.

b. See proverbs 188, 1894, 1951, and 2222.

c. An interesting way in which the Buddhist priests have evaded this belief, where it effects them, is to be seen in the case of the temple on Omei Shan. When it was destroyed by lightning, they rebuilt it saying Heaven was cleansing it of evil influences.

d. Sins like merit can be accumulated. Heaven may not kill one for the sins in the first life, or even the second, but when sins have accumulated, the punishment comes.



THE GOD OF THUNDER.

power¹ is thus continually seen and heard,² one cannot³ disbelieve⁴ in his existence. Although he is preeminently a god of punishment, for the good^a and innocent there is no danger;⁵⁻⁶ nor yet need the one who repents⁷ and confesses his fault to fear,^b for such a one Heaven will pardon, and stay the Thunder God's hand. He also performs a duty beneficial to mankind.^c It is his crashing peal, in the spring time, which startles the sleeping nature into renewed activity,⁸ causing her to burst forth again into a new life. So while men may fear, they have reason to appreciate the good which the God of Thunder accomplishes.

In the temples the Thunder God is represented by a fierce,^{9-d} three-eyed image.¹⁰ One eye is located in the center of his forehead. He is standing, holding a hammer in one hand, in the act of striking a piece of iron in the other.^e He is supposed by this means to produce Heaven's thunder-bolt.¹¹

The Appearance of the
God of Thunder

不及掩耳。
292 動萬物者、莫疾乎雷。
293 大發雷霆。
294 暴躁如雷。
295 疾雷

無私曲、霹靂同居。
290 心正不怕雷打。
291 雷不打、自招認。

雷公打死人。
288 不信神。
來信看雷神、不信藥。
289 心好

285 聲名大、如雷貫耳。
286 不信神、陰陽明、但聞雷聲。
287 若要不信神、

- 1-285. "His fame is great like thunder in one's ears." Sc. 966.
- 2-286. "If you do not believe in the gods, only observe the thunder's roar." Doo. 183.
- 3-287. Although you do not believe in the spirits, the God of Thunder kills people. P.
- 4-288. "Though you don't believe in other gods, you'll believe in the God of Thunder; though you don't believe in medicine generally, you'll believe in purgatives." Sc. 2371.
- 5-289. If the heart has no selfishness nor crookedness it can dwell with thunder. Used by one as a proof that he has a good conscience. (S. M. 57) P.
- 6-290. "The upright in heart fear no thunderbolts." Sc. 2431.
- 7-291. The Thunder does not strike those who of themselves confess their sins. P.
- 8-292. A crashing clap of thunder moves all creation to life. (I. K. IV: V: 3) P.
- 9-293. "A great burst of thunder. Very angry." W. M. 227: 4.
- 10-294. "As violent and fierce as thunder. Hot-tempered." W. M. 227: 3.
- 11-295. A crashing clap of thunder, so sudden one could not stop his ears. (S. T. 204)—P.

a. See proverb 429.

b. See proverb 280.

c. There is a legend that at Luichowfu (Kuangtung), his birthplace, there is scarcely a day during the spring and summer without thunder. But in the fall and winter he is supposed to hide in the ground. Men then dig and search for him. When one is found they roast and eat him. His flesh is said to resemble that of a young pig.

d. See proverb 1724.

e. The chief festival of the God of Thunder comes on his birthday, the twenty-fourth of the Sixth Month.

The worship of nature and the elements has been extended into nearly all being. We see men worshipping animals, trees, and even inanimate objects. This early type of animism has been taken up, continued, and absorbed by the later developments of the religion.

Nature Worship

In these survivals it is easy to see how the earlier religious ideas developed and were systematized. Once Heaven and Earth had taken their place as the rulers of the universe, the seeing of gods in the other natural phenomena was a short step. The gods of those elements which were most vital to man's welfare soon took the preeminence. Because of this relationship to the needs of man they have continued, and form an essential part of the present religion.

**The Older Religion Becomes
Part of the New**

限。

伎倆
有

296
山
神

1—296. The ingenuity of the gods of the hills is limited. Used of one not clever when seeking to do something which takes ability. (S. Y. 5: 79) P.



CHAPTER III.

HEAVEN.^a

天

The process of spiritualizing the natural meaning of Heaven was probably slow, and came with the advancing intelligence of man. The Earth was most real, could be handled, and was filled with living beings. The skies were farther away, and less easily understood,¹ so ignorance led to the fear of them.² They did not know what to expect from above. Anything which they could not explain, or which was from a great distance

Spiritualizing the
Heavens

was believed to have come from them.³ It was easy for man to worship that which exceeded his knowledge. His homage was first given to the apparent powers of the universe, and then to the One dwelling in the unknown heavens. This progress continued until they have made of Heaven a god of such might, power, and goodness, that He appeals to their minds in much the same way Jehovah did

上 來。	299 黃 河 之 水 天	杞 人 之 憂 天。	298 心 多 過 慮、 如	297 天 公 關 玉 龍、
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1—297. The Noble of Heaven is fighting his pearl dragons. i.e. It snows. P.
2—298. As overly anxious as the man of Ch'i's worry over the heavens.^b (Y. S. I: 2) P.
3—299. "The water of the Yellow river^c comes from heaven." Used of one who is gifted. Doo. 682-P.

- a. For a number of additional proverbs on Heaven see pages 23-29.
b. A certain man of the Ch'i country saw a star fall, and so worried for fear that the heavens would also, that he would neither eat nor sleep.
c. The Emperor Han Wu (漢武帝) sent Chang Ch'ien (張騫) and a party of men to find the source of the Yellow river. After sailing for several months they came to a place where the river came out from under the foot of a mountain. Here they met a cowman, and a woman weaving. Upon asking the name of the place, the cowman replied, "If you wish to know the name of this place, you must return and ask Yen Chün P'ing (嚴君平)." Chang Ch'ien replied, "I was sent by the Emperor and he would severely blame me if I went back empty handed." Thereupon the woman took a stone off from her spinning wheel, and giving it to him said, that it would be sufficient evidence. Upon his return, the Emperor disbelieved his story. However, the stone gave forth light at night, and so impressed the Emperor that he sent for the fortune teller Yen Chün P'ing. After calculating he told the Emperor that his embassy had reached the Milky Way, and that the cowman was the Cowherd Star (牽牛), and that the woman was the Weaving Maid Star (織女).

to the ancient Hebrews. Thus the heavens of nature became their supreme god.

There have been several names given to Heaven. The Tao^a which Lao Tzu^b tells us is back of the Tao, has the same attributes, holds the same place, and is looked upon as the same as Heaven by the thinking Chinese. In the Classics, and so to the educated man, Shang Ti (上帝) is used^c as a title of Heaven. Under this name He was worshipped by the Emperor, and looked upon as the ancestor of the royal house. In the sixth year of his reign the Emperor Hui Tsung (徽宗), of the Sung dynasty (宋朝), bestowed the title of Pearly Emperor² (玉皇)³ on Heaven, or Shang Ti,^c and ordered the people to build temples to Him.^d He is also very familiarly known to the masses as Imperial Heaven^e (皇天),⁴ the Heavenly Father^f (天爺爺), the Heavenly Official (天老爺),⁵ the Noble of Heaven (天公), the Heavenly Emperor (天帝), the Great Heaven (昊天), the Azure Heaven^g (蒼天),⁶ and the Imperial Heaven Idol (皇天菩薩).⁷ Re-

The Various Names
of Heaven

平託上蒼。	得人哄不得老天爺。	十五、玉帝扯紙、分開雨簿。	301 人偷人供通天下、神偷神供通玉皇。	300 惟上帝不常、作善、降之百祥、作不善、降之百殃。
306 皇帝菩薩在上。	305 小人狡猾心腸歹、君子公	303 皇天不可欺。	302 五月二	
	哄			

1—300. Shang Ti is not invariable, on the one who does good He sends down many blessings, and on the one who commits evil He sends down many miseries. (S. K. IV: IV.) P.

2—301. If a man steals from man, he appeals to the Emperor; if a spirit steals from a spirit, he appeals to the Pearly Emperor. (V. 245) P.

3—302. On the twenty-fifth of the Fifth Month the Pearly Emperor tears up paper and opens the rain account. i.e. After the twenty-fifth of the Fifth Month the rains are heavy (V. 529) P.

4.—303. Imperial Heaven cannot be deceived. P.

5—304. Man might be, but the Heavenly Father could not be deceived. P.

6—305. "The mean man is cunning, his heart is wicked; a superior man is honest and trusts in Heaven above." Daw. 168.

7—306. The Imperial Heaven Idol is above. Used as an appeal in the case of an oath or promise. P.

a. Confucius quotes Chu Hsi as saying "(天即理也) Heaven means Principle." See L. C. 1: 23. For the relationship of Tao and Li see pages 214 to 222.

b. See proverb 1250.

c. Heaven and Shang Ti are one being, if one were to use a single word in speaking of Him he would say sacrifice to Heaven or worship Ti; if two words were used in speaking of Him, one would say Imperial Heaven or Shang Ti; and if four words were used in speaking of Him he would say the Only Imperial Shang Ti or Imperial Heaven Shang Ti. (天帝—也以一字言則祀天禪帝之類以二字言則格於皇天殷薦上帝之類以四字言則惟皇上帝昊天上帝之類十三通考輯要十二卷二)三

d. It is under the titles of Heaven and the Pearly Emperor that He is best known to the common people.

e. See proverbs 355 and 357.

f. See proverb 393.

g. For Heaven called Buddha see page 143.

ardless of what name is used, the same attributes are thought, and the same being meant.

In addition to the worship accorded Heaven on Chinese New Year,^a incense is burned to Him on most of the festivals, and important occasions of the home.^b But especially is He worshipped on the Sun's birthday, and upon the Winter¹⁻² Solstice.^c It was customary under the Empire, while the people were burning incense upon the Winter Solstice, for the Son^d of Heaven³ (the Emperor) to officially⁴ perform rites as High Priest^e for the people.⁵ After purification, fasting, and prayer, he would go to the Round Altar very early in the morning. In the center of it was placed the deep blue jade Tablet to Heaven. Twelve offerings of blue silk were

How Heaven is worshipped

上天、
降災下民。

天子百靈
神相助。

310 天子祭天、
諸侯祭土。

311 弗敬

307 冬至大似年、
不放不給錢。

308 冬至一陽生。

309 聖真

1--307. The Festival of the Winter Solstice is as great as the New Year, if you don't give us a holiday, we will not pay our tuition. Used by students in trying to force a holiday. P.

2 -308. At the Winter Solstice Yang is reproduced. Used in saying the days are short, but will lengthen. (Y. S. I: 6) P.

3--309. The true Son of Heaven has the mutual help of a hundred efficacious gods. It is commonly used to mean that if one is fated to accomplish a thing, he will do so regardless of obstacles. P.

4--310. The Son of Heaven sacrifices to Heaven, then the feudal princes sacrifice to the Earth. i.e. There should be an order in everything; and each one has his own position. (S. Y. 9: 64) P.

5--311. If you do not worship Heaven above, he will send down calamities upon the people. (F. S. 6: 5) P.

a. "It became customary in later times for the great men of China to forbid the common people to pray to Heaven. A notable example of this was Hung-wu, the first Emperor of the Ming dynasty, who issued an edict, prohibiting all prayer to Heaven, and Earth, except his own, as the height of presumption."—Chinese Natural Theology.—J. Chalmers. P. 10.

b. See proverb 133.

c. He is especially worshipped at this time because it is the day the Yang is reborn.

d. The Emperors are supposed to be descended from Heaven, and so were called the Sons of Heaven.

e. "When he worships Heaven he wears robes of a blue color, in allusion to the sky; and when he worships earth he puts on yellow to represent the clay of this earthly clod; so, likewise, he wears red for the sun, and pale white for the moon."—The Middle Kingdom.—S. W. Williams. II: 196.

made, and three kinds^a of incense burned. A young ox^b was sacrificed. There was music^c and dancing. This service^d was supposed to reach the highest point of organized worship in China.

The attributes given to Heaven by the proverbs show His exalted character. He is so great it is difficult for man's mind to comprehend Him.¹ His sovereignty extends over the entire universe.^e So there can be but one Heaven.² Everything is clear to Him. While He sees and understands all that is taking place among men, He is looking from the standpoint of one whose prerogative it is to govern the world in righteousness. He knows whether the acts of men are just or not,^f and it is His pleasure to give happiness to the good^g and misery to the wicked.^h His decision is always fair,³ and what He sends is best.⁴ Thus He is a moral Being, not bound⁵ by the laws of earth; the Ruler of the creation, directing all its affairs in His absolute wisdom.

有一算。 316 紐得過人來、紐不過天。	314 天網恢恢、疎而不漏。 315 人有千百算、天只	312 天大難估。 313 天是一大天、人是一小天。	<p>1—312. Heaven is so great it is difficult to form an estimate of Him. i.e. Man's mind is too small to comprehend Heaven. (G. H. 79) P.</p> <p>2—313. "Heaven is one great Heaven, and man is a small Heaven." i.e. Man is patterned after Heaven. Sm. 189-P.</p> <p>3—314. "The net of Heaven is large and wide, but it lets nothing through." i.e. No one can escape His judgment. (C. D. I: 2: 11) Doo. 574-P.</p> <p>4—315. Man has many schemes, Heaven has but one. i.e. Man may scheme in many ways but if the plan does not accord with Heaven's will it must fail. P.</p> <p>5—316. "Man can be bound but Heaven cannot." i.e. While you may compel man to do as you wish, you cannot Heaven. Sc. 2318-P.</p>

a. There were twelve circles of Ping incense (餅香), one round bunch of Chen incense (沈香) sticks, and twenty-four circles of Chiang incense (降香) burned.

b. The color of the ox was either red and black, or pure black. It had to be fattened and cleaned for ninety days before the sacrifices.

c. The "Yellow Tubes" (黃鐘爲宮) were used for the music, as it was in honor of the Yang.

d. The worship here described ended with the fall of the Empire. Whether it will be resumed or not is yet to be seen.

e. See proverb 132.

f. See proverb 2216.

g. See proverb 75.

h. See proverb 1663.

Heaven is a creator. While the Chinese say that all things¹ come from Him,² in their ordinary belief they largely attribute the better things in the world to Him. The spiritual part of man³ is especially thought of as having its source in Him. Thus as man is of the same nature he should govern his actions accordingly, and it should be easy for him to understand Heaven's will. All life looks to Him as its originator and sustainer.⁴

Heaven as Creator

Heaven⁵ is omniscient.^a Man in his ignorance may think he can deceive⁶ Him,^b but will soon learn^c that it is impossible.⁷ Officials may impose⁸ on and abuse the people,⁹ but the Power Above is not blind¹⁰ to it. Evil may be plotted "in a private room,"¹¹

The Omniscience of Heaven

速自有時、莫謂可倖免。

327 暗室私語、天聞若雷。

可欺、鬼神不能欺、人可瞞、鬼神不能瞞。

326 爲惡無不報、天眼近難掩、遲

心有天知。

323 瞞得過人來、瞞不過天。

324 下民易虐、上天難欺。

325 人

苦倦極、未嘗不呼天也。

321 堪嘆人心毒似蛇、誰知天眼轉如車。

322 欺

317 萬物本乎天。

318 天生天化。

319 民心卽天心。

320 人窮則反本、故勞

1-317. All things are derived from Heaven. (L. K. XI: 5: 31) P.

2-318. Heaven produces and Heaven destroys. i.e. Heaven is powerful. (S. Y. 4: 104) P.

3-319. "The heart of the people is the heart of Heaven." Sc. 2335.

4-320. Man in his extremity turns to his source; therefore when exhausted he cannot but call upon Heaven. i.e. When one has done his best he turns to his source for help, as a child to its parents. (G. W. V: 13) P.

5-321. "Woe and alas, the heart of man is like a poisonous snake; unknown like wheels, the eyes of Heaven their revolutions make." Sc. 1482.

6-322. Heaven knows the deceitful heart. (Go. 26) P.

7-323. "You may deceive man; you cannot deceive Heaven." Sc. 2342.

8-324. Its easy to oppress the people beneath you, but difficult to deceive Heaven above. (T. G.) P.

9-325. "Man can be imposed upon but Heaven cannot be imposed upon; man can be deceived, Heaven cannot be deceived." Sm. 348.

10-326. There cannot but be a punishment for evil, as Heaven's eyes are near and difficult to blindfold, sooner or later the time will come, so do not say, by luck I may escape. P.

11-327. Telling secrets in a private room is heard by Heaven like thunder. (Go. 344) P.

a. See proverb 1919. b. See proverbs 303 and 304. c. See proverb 300.

d. In ancient times there was a stone tablet erected on each side of an official's courtroom. The tablet on the left side held the three characters (公生明), meaning 'justice produces clearness.' The one on the right side bore the inscription (爾俸爾祿民膏民脂下民易虐上天難欺), the first half of which means, 'your money and rice is the people's fat and marrow;' and the latter half has become proverbial, as used above. Later these stones were found to be inconvenient, and so were changed for the wooden p'ai fangs now found in official courts.—(朱象賢聞見偶錄).

yet it is known, for "whispers sound like thunder in the hearing of Heaven, and one's secret thoughts" are clear to Him.¹ Thus as all one's plans are laid bare, there is no method² by which His will can be frustrated.³ He not only perceives⁴ the crooked ways of man⁵ and his striving⁶ to deceive others for his own selfish gain,⁷ but He also apprehends the good desires of one's heart, and appreciates the motives⁸ leading him to a higher life. The visible and the invisible,⁹ alike are manifest¹⁰ to Him. He sees the present, knows the past, understands what the future¹¹ holds, and in the light of this knowledge cares for and directs the universe.^a

Heaven is the great King, the all powerful Sovereign of the universe.^b By His pleasure and according to His judgment everything¹² is settled. His decree is final,¹³ and must be obeyed. One

做主。
340 老天要下、隨他下老娘要嫁、無法可制。

不見天。
337 天眼恢恢、疎而不漏。
338 人見目前、天見久遠。
339 萬事由天

心善惡有
334 吃飯不瞞天。
335 稍積善雖無人見、存心自有天知。
336 人眼不

數已定、決不差錯。
331 人不知、天知道。
332 人不順天、天不從人願。
333 存

328 人間私語、天聞若雷。暗室虧心、神目如電。
329 人算萬算、不如天算。
330 天

- 1—328. "Whispers sound like thunder in the hearing of Heaven, and one's secret thoughts are as clear as lightning in the eyes of the gods." (H. W. 9.) Doo. 478.
2—329. "A thousand or ten thousand reckonings of men are not equal to one reckoning of Heaven." i.e. Man may be mistaken, Heaven cannot be. Sm. 7-P.
3—330. When Heaven's calculations have been made manifest, there is never the least mistake. (F. S. 6: 8) P.
4—331. "Man may not, but Heaven knows." Sc. 2340.
5—332. If man does not obey the heart of Heaven, Heaven will not fulfill man's desires. (Go. 354) P.
6—333. Heaven knows the good and evil stored in the heart. (Go. 45) P.
7—334. "Heaven knows how each man gets his living." Sc. 2321.
8—335. "The smallest desire to do good is, though unseen by man, certainly known to Heaven." (Pe. 15) Doo. 478.
9—336. Man sees not, but Heaven sees. i.e. Heaven is omniscient. (Pe. 2) P.
10—337. "Nothing can escape the eye of Heaven." Sc. 2324.
11—338. "Man only sees the present, Heaven sees into the future." Sc. 2330.
12—339. Everything is settled by Heaven. (M. C. 91) P.
13—340. If Venerable Heaven wishes it to rain, it will rain; if an old mother wishes to marry, she will marry. i.e. In a matter which is beyond your control do not worry. P.

a. See proverbs 1287 to 1294.

b. See proverbs 1824, 1912, 1932, 1942, 1943, 1944, 1949, 1959, 1987, 2002, 2006, 2009, 2083, 2103, 2114, 2134, 2135, and 2240.

should make his life accord with the desires of this omnipotent Being. As authority and control of life^a rests with Him,¹⁻² one can understand how everything depends³ on His will. All must bow before Him, as whatever He decides cannot be changed.^b Though one may think of a thousand plans to better his condition, yet one word from Him may thwart them. "Man says, thus and thus; Heaven answers, not so!"⁴ not so!" It is useless to oppose⁵ Him. There is no escape^c from His judgment,⁶ for He is the sole law. Whatever He wishes will surely come to pass. The forces of the universe are at His command. The gods obey His voice. All power^d dwells in Him and proceeds from Him.

The Omnipotence of
Heaven

Heaven measures and weighs⁷ the actions and thoughts of men⁸ most carefully, in order to deal with them justly. He is impartial⁹

道無私。

莫愁、勸伊且把德來修、老天最會通融算、一副天平在後頭。
349 天

346 人收人、尚可逃、天收人、無可避。
347 天是一把秤。
348 自有乘除切

人。
344 人便說如此如此、天理未然未然。
345 天之所命、人不能違也。

341 謀事在人、成事在天。
342 盡其在我、聽其在天。
343 由天由命、不由

1-341. "Planning matters pertains to man, completing matters pertains to Heaven." Man proposes but God disposes." (S. G. 52: 3) Doo. 188.

2-342. "It is for me to put forth the utmost effort, it rests with Heaven to give success to my plans." Gr. 325.

3-343. "(Everything) depends on Heaven and fate, and not on man." Doo. 497.

4-344. "Man says, thus and thus; Heaven answers, not so! not so!" i.e. Man contrives, but Heaven decrees. Th. 1-P.

5-345. What Heaven has decreed, man cannot disobey. P.

6-346. If man would kill a man, one might escape; if Heaven would kill a man, evasion is impossible. (G. H. 80) P.

7-347. Heaven is a scales. i.e. Just. P.

8-348. Naturally there is increase and decrease, so do not be sorrowful; I exhort you to seek virtue and cultivate it. Venerable Heaven is quite able to equalize and calculate; and the balances will follow. i.e. Good and evil justly weighed by Heaven. (C. D. III; IV: 13) P.

9-349. "There is nothing partial in the ways of Heaven." Sc. 2339.

a. See proverb 1944.

c. See proverb 88.

e. This proverb was created by K'ung Ming (孔明). He enticed Ssu Ma I (司馬懿) to enter Gourd Valley (葫蘆谷), that he might there destroy him. He prepared mines at the entrance. However, a heavy rain came and thoroughly soaked the powder, so they would not explode. Thus Ssu Ma I escaped, and K'ung Ming in commenting on it used these words.

b. See proverb 1942.

d. See proverb 63.

in His judgments.^a Being omniscient,^b there can be no mistakes in His decisions. So because His desire is to rule in equity, no one can have real cause to reproach Him. He gives honor and happiness to the one striving after virtue, while misery is the lot¹ of the one doing evil.^d Heaven sees clearly,² renders His decision³ quickly, and the reward or the punishment⁴⁻⁵ for one's act is promptly given.^e He is the supreme unquestioned judge of the universe, whose decisions are always right.

Even as Heaven Himself rules wisely. He desires the nations of the earth to be just and good. When rulers are righteous, He causes their government to flourish, and gives their people peace and prosperity. It is to the virtuous⁶ that Heaven may be said to be partial,^f if such an accusation could truly be brought against Him. If man's "desires and wishes be laudable"⁷ and right in His sight, it is His pleasure to further them as far as possible. When His people work and strive towards the best,⁸ He reaches forth His hands and assists⁹

Heaven's Justice
a) He Rewards
the Good

從
之。

357 皇天不負有心人。

358 吉人天相。

屋
中
坐、災
從
禍
天
上
做。

355 皇天無親、
惟
德
是
輔。

356 人有善念、
天必

天不忙、
天忙一時忙。

353 人在家裡坐、
事
端
從
天
上
來。

354 閉門

530 爲善鬼神欽、
作惡
彼
天
譴。

351 天眼昭昭、
報應甚速。

352 人忙

1—350. "A good man is honored by both gods and demons, but the evil doer will be rebuked by Heaven." (Pe. 7) Doo. 478.

2—351. "Heaven's eyes are very great, the recompense comes quickly." (H. W. 9) F. 313.

3—352. When man is busy Heaven is not; when Heaven is busy it is for a short time. i.e. Heaven quickly settles questions about which man has worried a great deal. (V. 219) P.

4—353. "Whilst men sit in their homes Heaven sends calamity upon them." Used when trouble comes. Sc. 793-P.

5—354. "Shut (your) doors and sit in (your) house, (yet) calamity will come down from the skies." Doo. 193.

6—355. Imperial Heaven is without partiality; He gives help to the virtuous. (S. K. XVII: 4) P.

7—356. "If men's desires and wishes be laudable, Heaven will certainly further them." (H. W. 5) Dav. 67.

8—357. Imperial Heaven does not desert the man who strives to do right. P.

9—358. "The good man—Heaven aids him." Used of one lucky in escaping difficulties. (T. Y. 2: 24) Doo. 570-P.

a. See proverb 88.

c. See proverbs 314 and 1818.

e. See proverb 1855.

b. See proverb 2216.

d. See proverbs 300, 1663 and 1823.

f. See proverbs 1439, and 1845.

them in their endeavors, supports them in their difficulties,¹ and gives them the needed strength to overcome evil. Thus one sees in Heaven a moral god who is always on the side of truth and justice, whose pleasure is in furthering the ends² of righteousness, and who rejoices in the welfare of His people.³ Heaven assists men in the proper ordering of their lives, their society, and their country.

Heaven in His justice treats the wicked according to his deserts.^a If one's conduct be incorrect, he will be sent a life of poverty.⁴ While the one who "obeys his parents,"⁵ and lives virtuously has nothing to fear,⁶ the evil one who by cunning⁷ would impose upon his fellows is certain to find Heaven will not look with favor upon his actions.^b If one covets and seeks to take the property of others, he is sure to bring down⁸ wrath⁹ upon his own head. All men know the nature of Heaven. He cannot be imposed upon. He cannot be

Heaven's Justice
b) He Punishes
the Evil

曰火、天火曰災。	天不負苦心人。	法不怕官。	人。	359 靠人不如靠天。
367 勸人不必苦貪財、貪得財來天降災。	365 越奸越狡越貧窮、奸狡之人、原來天不容。	364 皇天不負道心人、皇天不負孝心人、皇天不負好心人、皇	362 欺心折盡平生福、行短天教一世貧。	360 人善天從願、家和福自生。
	366 人火		363 孝順父母不怕天、不犯王	361 老天爺、從不肯虧負

1-359. To depend upon man is not as good as to trust Heaven. i.e. Depend upon your own efforts and the help of Heaven. P.

2-360. "Heaven complies with the wishes of good men; joy springs spontaneous in harmonious homes." Sc. 2346.

3-361. The Heavenly Father is unwilling to cause man to suffer loss. P.

4-362. "Cheat your conscience and a whole life's happiness is destroyed; let your conduct be faulty and Heaven will send you a life of poverty." Sc. 1649.

5-363. He who obeys his parents will not need to fear Heaven; he who keeps his country's laws needs fear no official. P.

6-364. Imperial Heaven does not desert one with a virtuous heart; Imperial Heaven does not desert one with an obedient heart; Imperial Heaven does not desert one with a good heart; Imperial Heaven does not desert one with a suffering heart. i.e. Heaven helps the good. (S. T. 2) P.

7-365. The more cunning and crafty you are the poorer you will be; cunningness and craftiness will never be sanctioned by Heaven. (C. D. 165) P.

8-366. The fire started by man, is called a fire; a fire started by Heaven, is called a calamity. (S. Y. 4: 100) P.

9-367. "Warn men against keen coveting of wealth, for wealth thus coveted provokes the wrath of Heaven." Sc. 2648.

a. See proverb 1845.

b. See proverb 325.

c. People will not acknowledge that a fire was started through their fault. They lay the blame for a fire on Heaven, the gods, or the fox-spirit.

circumvented.¹ He does not fear the vicious man. The one who delights in violence will quickly find himself in difficulty. As he is working against² the decreed order of the Ruler of the world,³ he will certainly perish.^{4-a} Thus we see Him a god to whom murder,⁵ craftiness, covetousness, and all forms of vice⁶ are abhorrent; a Being who would not deceive the good, but would treat them with kindness, and yet one who punishes the bad in accordance with their evil deeds.⁷

Although the government of Heaven demands justice, yet it is tempered with mercy in the case of the needy, the downtrodden, and the virtuous-hearted. He greatly prefers rewarding⁸ to punishing. He is One who loves mercy among men, and would Himself control His universe according to this principle. He would care for the distressed⁹ and the sorrowful.^b Nature and men may bring destruction, trouble, and suffering upon the people, but Heaven looking down in mercy

Heaven is Merciful

益徒勞耳。

375 人事難測、天道好還。

376 老天不滅大呆瓜。

實是天下所主、獲罪於上天、神豈能教汝、遷善與改過、自得天歡喜、食菜與誦經、無

372 人着人死天不死、天着人死有何難。

373 如今天矮、報應甚速。

374 福壽與禍災、

368 人難與天鬪。

369 順天者昌、逆天者亡。

370 作惡事、犯天條。

371 人心惡、天心惡。

1-368. It is hard for man to fight against Heaven. Used when one complains against Heaven; or, when one tries to help a man and finds it cannot be done. (S. Y. 2: 22) P.

2-369. "They who accord with Heaven are preserved, and they who rebel against Heaven perish." (M. IV: I: VII: i) L. C. II: 172.

3-370. "To do evil is to transgress the laws of Heaven." Doo. 496.

4-371. "If man's heart is violent, Heaven's heart will be violent." i.e. He punishes the evil. Gr. 324-P.

5-372. "If man desires the death of his fellow, Heaven opposes it; if Heaven wants a man to die, what difficulty is there?" i.e. Life and death are determined by Heaven. Daw. 130-P.

6-373. "Now Heaven is near and recompense is swift." Br. 422.

7-374. Happiness and long life, as also misery and calamities, are decreed by Heaven. If you sin against Heaven how can spirits save you? If you wish to obtain the approval of Heaven, reform your evil ways and become virtuous. There is no advantage in fasting and praying, it is only burdensome." Doo. 495.

8-375. It is hard to fathom the affairs of men, but Heaven loves to reward. i.e. You cannot tell what is in the heart of man, but Heaven clearly knows and rewards correctly. (O. 2) P.

9-376. Venerable Heaven does not destroy the big fool gourd. i.e. Heaven cares for and nourishes the half-witted and stupid. P.

a. See proverb 279.

b. See proverb 364.

finds enjoyment in bringing relief. To rule in justice, but to love mercy, is His prerogative.

The color and fragrance of the flowers, the brilliance of the Oriental moon, and all the beauties of nature, combine to show the benevolence of Heaven towards the human race,¹ and His love and good will for the world.² Man, with all his ability³ and wealth,³⁻⁴ should realize that one's possessions are the gift⁵ of His love. His world, His people, and their Heaven.⁶ He is a living god, and delights in producing^b life,⁷ and seeing its progress. He recognizes how close are the economic conditions His people must labor under, and realizes that in many cases their strength is not sufficient⁸ to meet the difficulties of existence. So He graciously sees that His children^c are fed. For He who does not allow even the blind pheasants⁹ to suffer from hunger, will not permit His own, no matter how maimed, to want for food. He puts the "pearl¹⁰ of dew"¹¹

The Benevolence of
Heaven

養沒
眼野雞。

386 天降甘露。

387 一根草、有一根草的露水養。

383 上帝有
好生之德。

384 人無酬天之力、天有養人之心。
385 天

富總
由天。

381 天從人願。

382 人欺天、勿欺、吃虧就是便宜。

377 天資高、舉力到。

378 天賦之財。

379 富貴莫強求。

380 發財受窮

- 1—377. "The spontaneous gifts of heaven are of high value; but strength of perseverance gains the prize." Doo. 572.
- 2—378. "Heaven sent ability. Gifted in the extreme." W. M. 102: 23.
- 3—379. Wealth and honors come not through strenuous efforts. i.e. They are the gift of Heaven. (Go. 33) P.
- 4—380. "To become rich or to be poor is entirely from Heaven." Doo. 681.
- 5—381. Heaven carries out the desires of man. Used of one who unexpectedly attains his desires. P.
- 6—382. "Let men despise me (as they like) if Heaven spurns me not, then loss is gain." Doo. 328.
- 7—383. Heaven has the virtue of loving life. (F. S. 4: 5) P.
- 8—384. "Man has no strength to requite the gifts of Heaven; Heaven yearns to feed men." Daw. 111.
- 9—385. Heaven nourishes the blind pheasants. i.e. Heaven cares for the maimed. (C. D. II: III: 6) P.
- 10—386. "Heaven sends down sweet dew." Used of one in trouble when he receives fortune suddenly; or, of a good rain after dry weather. W. M. 101: 22-P.
- 11—387. "Every blade of grass has its share of the dews of Heaven." Dav. 147.

a. See proverb 144.

b. See proverbs 56, 57, and 59 to 62.

c. See proverbs 54, 61, 89, and 95.

d. Dew is used by the priests as a medicine. It is thought to be given by the gods for the healing of the people. One is able to secure it at the temples. A king of the Han dynasty (漢朝) mixed powdered pearls and dew together and drank it as a means of obtaining immortal life. He built a pagoda on the top of which was a brass image holding a bowl to catch dew.

upon the "head of every grain of rice."¹ He causes the sunshine and the rain to nourish the earth,² that those dependent upon Him³ may all have the necessary^a sustenance.⁴⁻⁵ The birds⁶ of the heavens and the beasts of the forests have "the wide world before them,"⁷ while man receives the increase of his fields. He provides⁸ for each one^b to whom He gives life that he shall have his share of food, clothing, and happiness.⁹ Heaven does not do things partially,¹⁰ and the one He favors¹¹ will surely prosper.¹² He gives much more than justice demands. He is the father of all. So man should go forward in faith and obedience,¹³ appreciating the blessings¹⁴ bestowed upon

恩。	衣祿。	392	388
400 順理行將去、隨天降福來。	396 福自天來。	一路牛兒一路草。	一粒米、頂一顆露水珠。
401 大福由天、小福由人。	397 天養人、胖得骨蒸、人養人、皮裹骨。	393 老天爺餓不死瞎家雀兒。	389 柴米天作價。
	398 托天之福。	394 野雀無糧天地寬。	390 莊家老兒吃螞蚱、天賜的活食。
	399 窮沾富恩、富沾天	395 天生一人、必有	391 靠天吃飯。

1—388. On the head of every grain of rice is a pearl of dew. (S. 248) P.

2—389. Heaven sets the price on fuel and rice. i.e. By giving good or bad weather and harvests. (S. M. 65) P.

3—390. "The old countryman eating grasshoppers,—food from Heaven." Said of one when he receives something he had no reason to expect. Sm. 273-P.

4—391. We depend on Heaven for our food. P.

5—392. A cow passing along a road has that road's grass to eat. i.e. Heaven provides a fixed amount of food, and clothing for each one. P.

6—393. The Heavenly Father does not starve the birds in a blind sparrow's nest. P.

7—394. "Though the birds of the forests have no garners, the wide world is all before them." i.e. If one is diligent, Heaven will give food and clothing. Dav. 147-P.

8—395. "Heaven never sends a man without providing for his clothes and income." Sc. 2316.

9—396. "Happiness is Heaven sent." Sc. 843.

10—397. "Man fed by Heaven grows fair and strong; man fed by man is skin and bones are long." Said when rich children are lean and poor children fat. Doo. 323-P.

11—398. "To enjoy the favor of Heaven." Sc. 2333.

12—399. "The poor enjoy the grace of the rich; the rich the grace of Heaven." Sc. 2611.

13—400. Go forward in obedience to Li and accept what happiness Heaven chooses to send. i.e. Do right and naturally blessings will follow. (C. D. II: 3: 4) P.

14—401. Great blessings come from Heaven; small blessings come from men. (V. 648) P.

a. See proverbs 90, 92, and 1703.

b. See proverb 89.

him,¹ and be thankful for them, realizing Heaven knows what is best, and will care for His children.^a

Heaven's acts are regular and constant. He has organized the universe so as to operate in certain ways, according to definite principles.² One may be confident that Heaven having decided the wise course for the running of His world,³ will of a surety carry out that plan. All life⁴ depends upon His faithfulness. Man may not understand His methods, and at times His laws may seem unfair to individuals, but they are best for His creation.⁵ Because He is sincere and trustworthy one may rest in peace, knowing that "all's well with the world," for Heaven reigns.

Heaven's Faithfulness

With such an idea of Heaven the question naturally arises, what should be man's attitude towards this god? As one sees His greatness, wisdom, and power, he should be moved with a feeling of

安身處、世上窮人怎樣熬。

命在天。

406 身像青灰頭頂瓢、老天降下殺人刀、我今尚有

生焉、天相何言哉。

404 天不爲人之惡寒、而輟其冬。

405 有

402 隨分耕鋤收地利、他時飽煖謝蒼天。

403 四時行焉、百物

1—402. Be contented to cultivate your fields, and when they have yielded their increase, and you are fed and warmed, give thanks to Heaven. (H. W. 7) P.

2—403. "The four seasons pursue their courses, and all things are (continually) being produced, but does Heaven say anything?" i.e. Heaven speaks through His creation. Used of one who speaks little, but accomplishes a great deal. (C. A. XVII: 19: 3) L. C. I: 190-P.

3—404. Heaven, because man dislikes the cold, does not cause His winters to cease. i.e. One cannot stop doing a thing, which should be done, because another dislikes it. (S. T. 209) P.

4—405. All life depends upon Heaven. (S. K. X: 5) P.

5—406. The body is covered with ashes, on the head is a gourd dipper, and the Heavenly Official sends down the killing-men-knives,^b to-day I have a place where I can rest my body, but the poor people^c in the world, how can they endure it. P.

a. See proverb 271.

b. Killing-knives are the rain drops or snow, during a severe storm.

c. This was said by Lü Meng Chen (呂蒙正), when a beggar. One cold night he discovered a bed of warm ashes, and burrowing into them was fairly comfortable. Realizing the cold, he forgot he was a beggar in sympathy for those who might be worse off than he was. He later became Prime Minister. The poor use this proverb to comfort themselves, thinking that they themselves may later come to better circumstances.

awe^{a-1-2} and reverence for the all-powerful Sovereign of the universe. He might be thought of as "far away,"³ and hard to reach in times of difficulty. This might lead one to forget,⁴ yet the recurring calamities would recall his allegiance. In the magnitude and beauty of His world, and in the power and wisdom displayed, man recognizes the god he should worship. He is the One before whom he makes his oaths,⁵ the One he believes all the other gods serve, and the One before whom he stands in awe⁶ and fear.⁷ He is the greatest of the great.

Seeing the wicked prosper by their oppression, one may be led to follow the steps of evil companions, and then blame⁸ Heaven when

之怒。	411 當天立誓。	天命、而不畏也。	407 人前須畏人、背後須畏天、事瞞不得人、心瞞不得天。	1—407. "In public one must stand in awe of men, in private, in awe of Heaven. In public matters men cannot be deceived, in matters of the heart Heaven cannot be deceived." Doo. 495.
414 風吹箬帽告訴天。	412 君子有三畏、畏天命、畏大人、畏聖人之言。	409 山天高皇帝遠。		2—408. "The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them." (C. A. XVI: VIII: 2) L. C. II: 177.
	413 敬天	410 願天常生好人、願人常行好事。	408 小人不知	3—409. "Heaven is far above; the Emperor far off." Used of one suffering, when there is no redress, or by one who fearlessly does as he pleases. Doo. 326-P.
				4—410. "Would that Heaven would always produce good men; and that men would always do good." Sc. 2338.
				5—411. "To swear before Heaven." C. C. E. 779.
				6—412. "There are three things of which the superior man stands in awe: he stands in awe of the ordinances of Heaven; he stands in awe of great men; he stands in awe of the words of the sages." (C. A. XVI: 8: 1) L. C. II: 177.
				7—413. Respect Heaven's anger. ^b (Sh. K. 3: 2: 10: 8) P.
				8—414. The wind blows off his bamboo hat, ^c and he complains to Heaven. Used of one who carelessly does wrong and then blames others. P.

a. See proverb 2230.

b. Cyclones, thunderstorms, etc., are believed to be manifestations of Heaven's anger. Confucius, whenever a thunderstorm came during the night, got up, dressed, and sat down in a respectful manner. He thus respected Heaven's anger and awaited its passing.

c. The bamboo hat is a large light hat, made of bamboo and leaves. The smallest gust of wind will blow it off. They are tied on, so were one lost, it would be due to his own carelessness.

difficulties come upon him. To do so but shows one's own false view of life, for he himself is the cause of his own trouble.¹ One is never hindered in his judgments,² but is left a free moral agent. One's destiny is in His hands, it is true, but his own actions determine the time³ of its fulfillment and its nature. So when misfortune comes, man should first examine his own heart for the cause.⁴ If one commits evil deeds and persists in a wicked life, there is no hope for him.⁵ As Confucius says, "He who offends against Heaven has none to whom he can pray."⁶ So for one's own happiness, he should strive to put himself in harmony with Him.

Man's Attitude Towards Heaven
b) Man Should Blame Self for Misfortunes

Seeing Heaven's loving kindness and mercy, one should be led to love and trust Him. If one would but stop and realize that even his daily bread is due to the harvest He⁷ gives, he might rely upon^a Him more and worry⁸ less. If one would but remember that He makes possible the attainment of office,⁹ of wealth, and of all that is best for man, he would be more apt to do his

Man's Attitude Toward Heaven
c) Trust

會益其所不能。

其心志、勞其筋骨、餓其體膚、空乏其身、行拂亂其所爲、所以動心忍性、

也。
421 靠天收。
422 人急天不急。
423 故天將降大任於是人也、必先苦

從天上來、但求心無愧。
419 黑天冤枉無處喊。
420 獲罪於天、無所禱

415 不怨天、不尤人。
416 天無絕人之路。
417 命在於天、數在於人。
418 禍

1-415. "Neither repine against heaven, nor blame man." (C. A. XIV: 37: 2) Sc. 2332.

2-416. "Heaven never stops a man's ways." i.e. Prevents his making a living. (S. Y. 4: 107) Wil. 1012-P.

3-417. "It is Heaven's to destine, but it is man's to shorten or prolong his days." i.e. By his actions. Sc. 2334-P.

4-418. "Calamities may come down from Heaven; but let us seek to be blameless." Sc. 795.

5-419. When one suffers a wrong on a dark day, there is no place to which he can appeal for help. i.e. When Heaven is hidden, there is no one to help. P.

6-420. "He who offends against Heaven has none to whom he can pray." (C. A. III: 13: 2) L. C. I: 23.

7-421. Trust Heaven for the harvest. (S. M. 65) P.

8-422. Man is worried but Heaven is not. i.e. Heaven knows how everything will work out. P.

9-423. "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, and hardens his nature, and supplies his incompetencies." (M. IV: II: XV: 2) L. C. II: 323.

a. See proverb 2006.

duty,¹ and leave the outcome² with Heaven.³ In thus letting his faith control his life, he would also gain in the help of the gods. In the accomplishing of one's life-aims, one must depend upon His pleasure and time anyway, just as nature awaits His bidding. All things are the gift of His grace. So if man will but put his confidence in Him,^a he will be able to live in quietness, peace, and happiness,⁴⁻⁵ knowing that he has nought to fear,⁶ and that Heaven will guide⁷ him in the paths he should follow. One's greatest good comes from trusting Him.

Heaven appreciates sincerity.^b He knows what is in the heart, and blesses the one who comes to worship Him with a single purpose. The prayer of such a man is powerful. Even though trouble be already upon one, yet it would be possible to better one's condition if he but repents and turns to Him. Heaven will surely hear his cry, and with lightning speed come to his assistance.⁸ The sincere prayer of a righteous man will move the heart of Heaven.

When one perceives the power and justice of Heaven, it should lead him to be more obedient^c and more careful of his actions.⁹

Man's Attitude
Towards Heaven
d) Sincerity

舵公。

431 人到頭、天轉彎。

432 天作孽、猶可違、自作孽、不可活。

聽天。

429 君子對見青天而懼、聞雷霆而不驚。

430 人靠天公、船靠

426 盡人力而聽天命。

427 樂天知命、故不憂。

428 守分安命、順時

424 天上掉下一箇槩子來、要張嘴。

425 人要知足、天爲賜福。

- 1—424. If Heaven drops a date, you must open your mouth. i.e. Nothing is obtained without a little effort. P.
2—425. "Heaven will prosper the contented man." i.e. Because he is not covetous. Doo. 325-P.
3—426. "When you have fully done your duty abide the will of Heaven." Sc. 2337.
4—427. If you joy in Heaven, and know your fate, you will have no sorrow. i.e. Yield to your fate and be contented. (I. K. III: IV) P.
5—428. Do your duty; accept your destiny; follow your time; and obey Heaven. i.e. Be satisfied. P.
6—429. "The perfect man sees the blue sky above him, and fears; he hears the roll of thunder, but is not afraid." i.e. One with a good conscience fears Heaven, but not thunder. Gi. 6824-1'
7—430. "Man depends on Heaven as a ship on her pilot." Sc. 2331.
8—431. When man reaches his limit, Heaven brings a change. i.e. "Man's extremity is God's opportunity." P.
9—432. "When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live." (M. IV: I: VIII: 5) L. C. II: 175.

a. See proverb 305.

b. See proverb 96.

c. See proverb 1242.

Failure to obey can have but one result, that of quick and sure punishment.¹ If evil is persisted in, calamities of necessity will result. In fact, the only method by which one can have peace and comfort, lies in following Heaven's voice. He will hear man's prayer, bless his life, and give him what he most desires. only if he heeds² His commands.³ Heaven has shown the path one must follow.⁴ If one will listen to Him, it will be well⁵ with his life,⁶ and he will find favor both with gods and men.⁷⁻⁸

Man's Attitude Towards
Heaven
e) Obedience

When one comprehends the idea of Heaven as a personal moral god, he should in self-surrender bring his whole life into conformity to Him. This should prompt him to make his actions comply with His will.⁹ It should move him to make his words and thoughts agree with the principles used in controlling the universe.¹⁰ It should lead him to submit his own will and to yield

Man's Attitude Toward
Heaven
f) Self-Surrender

同天意好、物華欣共歲華新。

天、俯不作於人。

440 順天應人。

441 作事須循天理、出言要順人心。

442 人意喜

逆天神、那得天歡喜。

437 聽着天便了。

438 永言配命、自求多福。

439 仰不愧於

433 強逆天心。

434 逆天行事。

435 正合天心。

436 天生我爲人、要我循道理、無理

1—433. Opposing Heaven's heart with force. i.e. Disobedient to Him. (F. S. 7: 10) P.

2—434. By one's action to disobey Heaven. (F. S. 4: 4) P.

3—435. It truly fits Heaven's heart. i.e. Accords with His wishes. (F. S. 6: 3) P.

4—436. "Heaven having let me be born as a man, requires me to follow its doctrines." To without Li rebel against the gods, how could I win Heaven's favor? Doo. 495-P.

5—437. Listen to Heaven and all will be well. P.

6—438. "Always striving to accord with the will of Heaven. So shall you be seeking for much happiness." (Sh. K. I: I: 6) L. C. IV: II: 431.

7—439. "When looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men." (M. VII: I: XX: 3) L. C. II: 335.

8—440. It accords with Heaven's desires and meets the approval of men. Used of anything uplifting one does, which meets with public approval. (F. S. 6: 4) P.

9—441. "In our actions we should accord with the will of Heaven; in our words we should consult the feelings of men." (W. D.) Dav. 87.

10—442. "When man's will is pleased to accord with the will of Heaven, it is good; when things are glorious and happy, the year is gloriously renewed." Doo. 214-P.

himself, body and mind, to His service. Such a one will be His representative.¹ In him will be seen,

"The mind thinking for Heaven;
The mouth speaking for Heaven;
The hands working for Heaven;
The bodily affairs all for Heaven."²

He who will do this will indeed be a Superior Man.³ When one has thus completely surrendered self, he will have entered into the ideal religious state.

From this view, which the proverbs have set forth, one may come to understand how the visible heavens have been spiritualized, and have taken on the character of all-powerful omniscient Creator.

**Heaven Controls All Things
in a Harmonious System**

This Heavenly Emperor is a lover of justice, righteousness, and mercy. He is looked upon as a personal being, who is greatly interested in man's welfare. This King of the gods has all things within His control, and to Him men, spirits, and demons own allegiance. He is seen as a moral god, who would have all mankind righteous. He expects trust, worship, and sincere obedience from His creation. If man will thus fulfill his destiny, Heaven will be able to bring the universe into a harmonious system, and all will progress towards a better age.

天。	445	代	代	443
大	大	天	天	替
丈	丈	工、	意、	天
夫	夫	身	口	行
性	性	代	代	道。
命	命	天	天	
交	交	言、	言、	444
於	於	手	手	心

1—443. Acting for Heaven.^a Used when one does something for some one else, not benefiting himself; or, in justifying oneself for what he has done. P.

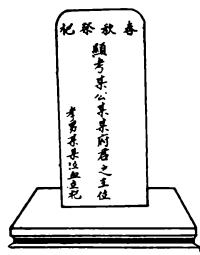
2—444. The mind thinking for Heaven; the mouth speaking for Heaven; the hands working for Heaven; the bodily affairs all for Heaven. (S. T. 62) P.

3—445. "The superior man's life is at the service of Heaven." Sc. 1409.

a. This proverb is often used by a middleman, when he is blamed by the other party for some of the things he says or does.

CHAPTER IV.

ANIMISM.



Many historians and psychologists think the fear of, and the attempt to appease demons is the origin of religion.^a Whether this was the beginning or not, certainly the belief in spirits forms a very potent factor in the religious life of China today. In fact, one may say that their real religion is animism. Anything may be possessed.^b "To the average Chinese the air, and the earth, and natural objects are inhabited by

Animism, the Religion of the Chinese

spirits, some of them beneficent, more of them evil."^c They are most real.^d The ordinary man believes there is a continual contest going on all about him.^e The shen, or good spirits, would help him, while the kuei, or evil spirits, would not. He also believes there are special² kuei and shen belonging to every family. They know what each one in the household is doing.³ They dislike the evil,⁴ but will help the home in what is right.⁵ When one is

450 神所憑依、將往德矣。

449 肚裏跳躑、神道先知。

弄家神。
448 暗宅鬼神知。

446 疑心多見鬼。
447 家鬼

1—446. The suspicious mind sees many demons. Used of one easily alarmed. P.

2—447. The family demon taking advantage of the family spirit. *i.e.* One relative taking advantage of another. (S. M. 8) P.

3—448. "What is done in dark rooms the gods know." Doo. 571.

4—449. The gods know beforehand the crooked ways of the human heart. P.

5—450. "What the spirits will adhere to is a man's virtue." *i.e.* They will help the virtuous. (T. D. V: V: 9) L. C. V: I: 146-P.

a. "The mere knowledge that the world is peopled with invisible beings does not of itself lead to the establishment of a religion. It is only when the unseen beings become important factors in the struggle for life, that they acquire the significance of real gods; as a matter of fact, however, a "mere knowledge" of unseen agents completely unrelated to the daily life is a fiction. This is inevitable because these beings owe their very existence in the mind of man to fundamental human needs."—A Psychological Study of Religion.—Jas. H. Leuba. P. 111.

b. Extreme age also seems to generate soul substance. The spirits thus produced are called Yao Kuai (妖怪). These take all kinds of forms and shapes.

c. The Development of China.—S. K. Latourette. P. 123.

d. See proverb 477.

e. A common ancestral tablet.

f. It is interesting to note that nearly all translators have translated the term shen as gods, and such they are to the popular mind.

virtuous in thought,¹ he has fortune, for the shen² are near to protect him. But if one's mind is centered on evil things he will surely be attacked by demons.³ It is this fear and hope which controls the heart of the Chinese. It is the faith^a of the people.⁴ It is the religion of every home.⁵ There is probably not a man, in any walk of life, who does not believe in animism.

In their animism one sees the working of the Yin and Yang principles.⁶ The Yang subdivided into an infinite⁷ number of shen,^b and the Yin into numberless kwei.⁸ Man's souls are shen, his p'o

451 心地光明、吉神自爲之呵護。
 此、可以役使鬼神。
 453 夫心起於善、善雖未爲、而吉神已隨之、或心起於惡、惡雖未爲、而凶神已隨之。
 454 信者則昭覺有、不信牛馬則無。
 455 敬鬼神而遠之、可謂知矣。
 456 二氣交感、化生萬物。
 457 鬼神者、周流天地之間、無所不在、雖寂然不動、而有感必通。
 458 天地間無物不是陰陽、陰陽無所不在、則鬼神亦無所不有。

- 1-451. To those whose hearts are full of light, the good spirits act as protectors. (Y. S. 4: 9) P.
 2-452. One good thought is followed by the shen, one evil thought is followed by the kwei, understanding this you can use kwei or shen. (G. D. S. 25) P.
 3-453. "If your mind is directed to good, though the good be not performed, the good spirits will follow you; and if your mind is stirred to evil, though the evil be not performed, yet the bad spirits follow you." (T. 41) Wie. 257.
 4-454. "When one believes them, they exist; when one does not believe them, they do not exist." Wie. 463.
 5-455. "While respecting spiritual beings, to keep aloof from them, may be called wisdom." i.e. Reverence the spirits, but don't let them rule your life and actions. (C. A. VI: 20) L. C. I: XX: 55.—P.
 6-456. "The two breaths by uniting and exciting each other, produce and reproduce everything." (K. H. 5: 32) D. G. III: 949.
 7-457. "The kwei and the shen float about everywhere in the heavens and on the earth; there is no place where there are none. Though they may be quiet and inactive, yet they have communication with us if we influence them." D. G. IV: 51.
 8-458. "As there is no thing, or being in Heaven or on earth which does not consist of Yin substance and Yang matter, and Yin and Yang are omnipresent, so kwei and shen likewise exist in all places wheresoever." D. G. IV: 51.

a. The fear of demons is found in most religions. It has been made much of in our own faith. "Bells were first put into church steeples, not to call folks to worship, but to scare the devils out of thunder-clouds, and the old cathedral bells of Europe are inscribed with declarations of that purpose. The ancients hardly believed in God so vividly as they believed in malicious demons everywhere."
 —Meaning of Faith.—H. E. Fosdick. P. 160.

b. See proverb 1031.

are kuei, and his bodily health depends upon the proper relationing of these two forces.¹ In his earlier life and strength the Yang is dominant, but with the coming of old age, sickness, or death the Yin takes the ascendancy. At death the kuei becomes supreme. Thus the great principles² run down through nature³ into man its child. As the shen is from the Yang, naturally these good spirits⁴ are most powerful in the day-time.⁵ But when the darkness comes and the Yin principle becomes dominant, the kuei^a are to be feared.⁶⁻⁷ Thus we have the shen as the expanding, and the kuei as the retrogression, of all life.

The Shen are from the Yang, and the Kuei are from the Yin Principles

Heaven, the great Shen, has numbers of gods and goddesses (both kuei and shen) subordinate to Him. Also there is a great host of shen who act as His messengers.^b At His command they appear,⁸ with happiness⁹ or calamity¹⁰ for man. Being spirit they

468 若有神助。	465 暗中生鬼。	462 聰明正直爲神。	459 重陽者狂、重陰者癡。
	466 神出鬼沒。	463 生爲神、死爲鬼、日爲神、夜爲鬼。	460 日中則昃、月盈則食。
467 人能順理則吉、逆理則凶、其於禍福亦然。		464 暗中做鬼。	461 月滿則虧、水滿則溢。

1—459. "A man may become k'wang or tien, according to whether his Yang or his Yin is too heavy." *i.e.* If one receives too much of the Yang breath he goes raving mad, and if too much of the Yin breath he becomes deranged. D. G. IV : 91-P.

2—460. The sun after it passes the meridian becomes more and more a-slant; when the moon is full there is an eclipse. *i.e.* After one reaches his zenith, he declines. (I. K. II : 39) P.

3—461. "When the moon is full it wanes, when water is full it runs over. *i.e.* If one goes beyond his duty, by that much he loses." Doo. 127.

4—462. The shen is both wise and upright. *i.e.* One must be both to become a god. (S. E. 7 : 9) P.

5—463. "The day and life are assimilated with the shen, the night and death with the kwei." (H. L. 28) D. G. IV : 56.

6—464. To be a demon in the dark. *i.e.* To secretly do something to injure another. P.

7—465. To secretly bear a demon. *i.e.* To secretly within the heart prepare to injure another. (L. G. S. 77) P.

8—466. "As gods and demons appear and vanish. Quick, unexpected changes." W. M. 80 : 3.

9—467. If man obeys Li, he will be prospered; if he opposes Li, he will be unfortunate. This is the natural law of calamities and happinesses. (H. L. 28) P.

10—468. As if one has the help of the gods. *i.e.* One able to accomplish difficult things. (S. Y. 10 : 68) P.

a. For this reason they fear the night, and always carry lanterns.

b. The shen are the messengers of good, the kuei of evil.

know¹ one^a most² thoroughly.³ It becomes their special duty to strengthen⁴ the honest, and virtuous,^{5-b} by bringing them the help of the gods. Thus Heaven's messengers co-operate⁶ with the good;^{7-c} and one of his own choice may ally himself with the best side of the universe.

The Shen as Gods,
and the Messengers
of Heaven

The shen are the friends of man. Even as they are the messengers of good will from Heaven, they would also of themselves give help should the opportunity arise. They readily condone one's lesser mistakes,⁸ and give strength and courage to those who sincerely⁹

神不記小過。

477 萬事勸人休瞞昧、舉頭三尺有神明。

474 國家將興、明神降之、監其德也、將亡、神又降之、觀其惡也。

475 人理千條、神理一條。

476 大

草望春生。

473 居家不欺親、出仕不欺君、仰不欺天、俯不欺人、幽不欺鬼神、何用求福耶。

469 未嘗舉意神先知。

470 神目炯炯、眼大如箕。

471 真神面前、燒不得假香。

472 人望神力、

1-469. "Before the thought has arisen the gods know it." Mat. 587.

2-470. The eyes of the gods are clear and large as a sieve. *i.e.* They see clearly. (L. G. S. 30) P.

3-471. "Don't try to deceive me. Lit. You may not burn false incense before the true gods." Gra. 363.

4-472. "Man looks to the spirits for strength, and the herbs wait for the spring to make them spring forth." Doo. 496.

5-473. If in the home one does not deceive his relatives, if upon becoming an official one does not cheat his prince, if upon looking upward one does not deceive Heaven, if upon looking down one does not cheat men, if in private one does not deceive the demons and spirits, then why should one search for happiness. *i.e.* Happiness will be the natural result of such a life. (S. T. 137) P.

6-474. "When a state is about to flourish, intelligent spirits descend in it, to survey its virtue. When it is going to perish, spirits also descend in it, to behold its wickedness." *i.e.* They do this that the proper recompense may be given. (T. D. III: 32: 3) L. C. V: 119: 20.

7-475. Man reasons in a thousand ways, the spirits only in one. *i.e.* In the right way. Used when one is being criticized, meaning the shen know and will judge between the right and the wrong. P.

8-476. A great shen does not remember little faults. *i.e.* A great man does not remember the faults of inferiors. P.

9-477. "Whatever may be the affair, exhort men to avoid deceit; for only three feet above our heads the gods are watching." Sc. 2354.

a. See proverb 324.

b. See proverb 328.

c. See proverb 350.

worship^{a-1} them. Lenient towards human frailties, and sympathetic to their worshippers, they are looked upon as blessings. They are present to protect one in times of trouble and sickness. When properly invoked,^{b-2} they will help³ expel the disease demon from the possessed person. When difficulties arise, both high and low seek their aid,⁴ and they in turn protect against the attacks of evil spirits, and assist^d men in their extremities. This is the way of Heaven for the peace and welfare of His children.⁵

The Shen are the Friends
of Man

As the shen is the friend of man, even so the kuei is his enemy. The mind of the Chinese has peopled the universe with millions of these malignant⁶ spirits. They are to be met with everywhere, and under all conditions. No matter which way one may turn, he is very apt to be attacked, and only through magic and the kindly offices

的
迷。

482 天道何親、惟德是親、鬼神何靈、因人而靈。

483 鬼揀熟

480 患病不好、求神上表。

481 國將興、聽於民、將亡、聽於神。

478 敬祭神如神在、不敬祭是泥塊。

479 祭如在、祭神如神在。

1—478. Worship the gods as if they were present, if you don't worship them, they are but pieces of mud. P.

2—479. Sacrifice (to the ancestors) as though they were with you; sacrifice to the gods as if they were present. (C. A. III: 12) P.

3—480. When suffering from a severe illness, to present a memorial: and implore the gods. Used of one who pays no attention to the gods except in cases of extremity. P.

4—481. "When a state is to flourish, its ruler listens to his people, and when it is to perish, he listens to the shen." (T. D. III: 32: 3) D. G. IV: 410.

5—482. What partiality has the Heavenly Tao? For the virtuous there is partiality. What efficaciousness have the spirits and demons? For man they are efficacious. (G. W. XII: 4) P.

6—483. When they would deceive one, the demons select those with whom they are well acquainted. i.e. One imposes on those well known to him. P.

a. See proverb 1014.

b. In worship, at these times, the rich make a big display, and a great deal of money is exacted by the priests. The poor spend as much as they can scrape together.

c. Before praying one presents a memorial to the god. This contains the request of the supplicant, and any vows he is making, to be fulfilled in case the petition is granted. It is then burned before the idol. This is done every time prayer is offered.

d. See proverb 74.

of the shen, can one be protected from them. They are of all ranks, sizes,¹ and shapes;^{2,3} an infinite number, and ever present. The more kwei one believes in, fears,^a and worships, the more demons there will be to oppress one.⁴ In all the world, no place of escape⁵ from them can be found.

The kwei is a malicious⁶ demon, constantly seeking for ways to deceive and harm one. They attack all classes.⁷ The rich lavishly spends his money for protection; the poor suffers.⁸ As they have nothing to fear from man, they are the more dangerous. They are the authors of all kinds of trouble. Plague,⁹ famine, and pestilence are all laid at their door. If they once gain possession of one they cause¹⁰ him to commit all kinds of

The Kwei
a) A Great Multitude

The Kwei
b) Constantly Seeking
Ways to Harm Men

着 之 呼 呼 飛 的 跑。	瘦。	香 爐 多 箇 鬼。	484 人 小 鬼 大。
	491 越 窮 越 見 鬼。	488 燒 香 惹 鬼。	485 戴 着 色 斗 進 廟 門、 假 充 大 頭 鬼。
	492 疫、 役 也、 言 有 鬼 行 役 也。	489 如 爲 鬼 如 爲 蟻。	
	493 人 拉 着 不 走、 鬼 拖 拉	490 官 不 怕 你 窮、 鬼 不 怕 你	486 小 頭 鬼。
			487 多 箇

- 1-484. The child is small but his kwei is great. *i.e.* There is no difference between the kwei of a man and a child. Either can harm one. P.
- 2-485. Wearing a conical rice basket on his head when entering the temple gate, pretending to be a big headed demon. *i.e.* One pretending to be a big man. P.
- 3-486. A little headed demon. *i.e.* One very stingy. P.
- 4-487. An extra incense burner attracts an extra demon. *i.e.* To provoke trouble. P.
- 5-488. To burn incense rouses the demons. *i.e.* By meddling to provoke trouble. P.
- 6-489. Like demon like yü. *b i.e.* One who is malicious and treacherous. (Sh. K. V: 8) P.
- 7-490. "A magistrate will not consider your poverty, nor the devil your leanness. (One your money, the other your life)." Sc. 1181.
- 8-491. "The poorer one is, the more devils he sees." *i.e.* When poor it seems like troubles heap upon one. Doo. 676-P.
- 9-492. "Yih is the same word as Yih; that is to say, there are kwei that set plagues to work." *i.e.* They are scattered by demons. D. G. V: 677-P.
- 10-493. If a man takes hold of him he is not willing to go, if a demon takes hold of him, he runs as fast as possible. *i.e.* He prefers to associate with the evil rather than the good. P.

a. See proverb 508.

b. The yü is a "creature said to lie concealed in the sand at the bottom of a stream, and when the shadow of any person on the bank appears in the water, to spurt sand upon it, after which the person is sure to die."—A Chinese-English Dictionary.—H. A. Giles. 13669.

evil.¹ Especially during one's unlucky period² they are to be feared³ and guarded against. One should also be on guard at night,⁴ for they are everywhere about one in the dark. Man spends a great deal of his time in trying to avoid the results of their acts. One must also be most careful of his speech,⁵ in order not to offend⁶ them. They are a common enemy.^a

Wherever it is possible, the demons take possession⁷ of men's lives. This is to be feared, for it means sickness⁸⁻⁹ and death.¹⁰ When one becomes ill,¹¹ it is making manifest the fact that he is possessed. Especially is this true of the person losing his mind. For this reason little is done to control the insane. They often impel one

The Kuei
c) Disease Due
to Demon Possession

寒鬼。

503 患病的怕鬼叫。

504 託鬼問病。

499 吃鹽醬的嘴、說鬼就有鬼。

500 生產鬼找人、不論親疎。

501 壯士不病瘡。

502 皮

欺鬼、時衰鬼欺人。

497 白日無譚人、深夜無譚鬼。

498 遇人說人話、遇鬼說鬼話。

494 人做媒人不肯嫁、鬼做媒人嫁夜叉。

495 運敗奴欺主、時衰乖鬼弄人。

496 人命強人

- 1-494. If a man acts as go-between, one is not willing to marry; if a demon acts as a go-between, one would marry a night ogre. i.e. One unwilling to engage his child to a good person, is deceived into engaging it to an evil person. Used of one who is easily deceived by the unscrupulous. P.
- 2-495. In the master's unlucky times, his slaves ridicule him; in one's unfortunate time the demons work upon him. (Go. 70) P.
- 3-496. "When fortune is good, you can triumph over evil spirits; when times are bad, the devils will lord it over you." Daw. 65.
- 4-497. In the day time do not talk about men, and in the dead of night do not speak of demons. i.e. In the day men may hear, and at night demons may. (G. Y. 4: 44) P.
- 5-498. "Meeting men or devils, talk as they do." i.e. Suit yourself to circumstances. Sc. 1045-P.
- 6-499. "The mouth of him who eats salt and pickles,—if he says devil, devil it is,—pleasanter not to contradict him." Sm. 373.
- 7-500. The demon of maternity seeking one in order to steal a body makes no distinction between relative and stranger. Used of one who treats all alike. P.
- 8-501. "Robust men catch no fever." D. G. VI: 1151.
- 9-502. A malarial demon. P.
- 10-503. "Sick folks dread a devil's call." i.e. Fear death. Sc. 926-P.
- 11-504. To entrust a demon to ask after the sick. i.e. To ask an enemy to help one in trouble. P.

a. While this is true of them as a class, there are evil shen and good kuei. As for instance, one's ancestors, although kuei, are looked upon as friends of the home.

to commit suicide.^a They even steal¹ the soul^b out of a body,^c reanimating it² for their own use. This frequently occurs when one is in a state of catalepsy.^d The only way these demons can be expelled, is through the magic of the physician or the priest. Demon possession is one of the things most feared in China.

When man dies he comes under the Yin influence, and his soul becomes a kwei.³ He seeks the darker places about the home and the spots with which he is familiar. In this form one has his departed friends and relatives all about him. The spirits of those who have gone are very real to one, and he continually allows for their presence.⁴ So many means of appeasing or avoiding them are used. This has the effect of making one more careful of the feelings of others, especially of the older members of the family, for they too will soon join this great throng. Thus all mankind, for a time at least, enters into this state of existence.

The kwei are instruments of the gods in the governing of the universe, and are used to bring retribution upon the evil doer. The man who has been wronged passes into the unseen world, and becomes the medium of Heaven in properly recompensing the offence committed against himself. The spirit of the injured person will continue to follow and trouble his oppressor, until

The Kwei
d) Man at Death
Becomes a Kwei

The Kwei
e) The Gaining
of One's Revenge

鬼見怕之。

死作鬼、人見懼之、鬼死作彈、

507 人死做鬼、鬼死做彈。
508 人

505 偷生鬼。
506 替死鬼來了。

- 1—505. A Stealer of Life demon. i.e. A demon which steals the lives of little children. P.
2—506. The demon who will substitute at his death has come. Used when one is doing anything and another comes and takes his place. P.
3—507. "When man dies, he becomes a ghost; when a ghost dies, it becomes a chi." (K. H.) Sm. 323.
4—508. "When a man dies he becomes a kwei which, when perceived by men, frightens them. When a kwei dies it becomes a chi which terrifies the kwei which sees it." i.e. Man fears death. (K. H.) D. G. VI: 1046-P.

a. When one has committed suicide, he becomes a wandering spirit, until he causes someone else to also do so. He then accompanies this soul to Yen Wang and is given the right to rebirth. This is called presenting a substitute body (投替胎).

b. See proverb 2344.

c. The souls of those who die a violent death are not received by the King of Hell, or Yen Wang, but must return as wandering spirits. When they can find or steal a body, they are allowed to reanimate it and continue life in this way.

d. At such times, as the soul is thought to be absent from the body, the taking possession of it is an easy matter. Li T'ieh Kuai (李鐵拐), one of the famous Eight Immortals is supposed to have gained his present form in this way.

e. The chi is the soul of a dead spirit. The character for it is used to exorcise demons.

f. See proverb 2351.

by some means he has been brought to justice.¹ This is often accomplished by the demon entering one, and causing sickness which medicine cannot cure.² Because of the greater power³ one has when he becomes a kuei, it is quite a common occurrence for one to commit⁴ suicide,⁵ when he has suffered grievously and is powerless to avenge it. In this state he will be superior to his enemy. As a man he was helpless, but as a spirit,⁶ he is often able to requite the wrong he has suffered and gain his revenge.

There is nothing feared more⁷ by the Chinese than the kuei. They are a constant nightmare. They are met with everywhere. Night and the dark corners hold terror for one. The people think not alone of the possibility of becoming possessed, but also that they will cause accidents, lead one into evil ways, and bring all kinds of trouble,⁸ in case their enmity is aroused. The welfare of the entire family depends upon keeping them appeased. Because these demons are most real, they are the more dreaded. In fact, no one is free from

The Kuei
f) They are Greatly Feared

小。

515 在熱家處
怕鬼、
出門處
怕水。

516 鬼使
神差。

虎死
如羊。

512 吃紅藥、
死老虎的主意。

513 吊死
鬼。

514 新鬼大、
故鬼

509 冤魂鬼
纏身。
住繞。

510 妙藥難醫冤孽病、
橫財不富命窮人。

511 人死如
虎、

1—509. The kuei of one who has suffered injustice hangs about the person of the wrong doer. P.

2—510. It is hard for the most wonderful of medicines to heal a disease brought on by vengeance or evil deeds; ill-gotten wealth will not enrich a man fated to be poor. i.e. Anything fated cannot be avoided. (H. H. 3) P.

3—511. "A dead man is like a tiger, and a dead tiger is like a lamb." i.e. The spirit of a man is powerful. Mat. 498-P.

4—512. "Determined to eat copperas so as to poison a tiger,—of one who is resolved so to injure another that he is willing to sacrifice his own life to accomplish it." Sm. 291.

5—513. The hanging kuei. i.e. One who commits suicide by hanging is thought to be possessed by this kuei. P.

6—514. The new demons are big, and the old ones are little, a i.e. The new ones are powerful and the old ones weak. (T. D. VI: II: 6) P.

7—515. In a well known place one fears demons; in a strange place one fears water. i.e. It is difficult to do anything big at home, but easy in a strange place, if one has money. P.

8—516. Sent by the demons and gods. Used of one who meets with unexpected difficulties and calamities. (S. Y. 12: 34) P.

a. As time passes, a gradual dissolution of demons is thought to take place.

the fear that the cold^a hand¹ of a demon will seize him. All are held and controlled by these thoughts. The greater part of their life and actions center about them.

Man is exposed to such dangers from the kuei that he constantly guards against and seeks methods of avoiding them. The people build extra wooden screens behind their doors, thinking the demons in trying to enter the house will bump their heads against them and leave baffled. For the same reason they erect a large wall (照壁), in front of the main entrance. They likewise raise high ones entirely around their homes, and expect them to also hinder evil influences. Thinking the spirits travel in a straight course, they believe that by twisted roads, doors aslant, and many other curious things, they will be able to turn them to some other locality. As Heaven blesses and protects the good,² man's best way is by a life of virtue³ and physical vigour.⁴ For such, help comes in the form of spiritual barriers⁵ built up by the shen.⁶ From of old the sages have tried to assist in meeting the situation. A knowledge of the classics⁷ is thought to have a repressing influence⁸ on the demons. This is but

**The Kuei
g) Methods of
Escaping Them**

解 劫。	上 有 三 尺 火。	不 在 鬼、 在 德 不 在 祀。	517 冷 如 鬼 手。
524 聖 經 鎮 鬼 崇、 邪 不 侵 正。	522 男 子 火 燄 高、 出 去 邪 鬼 跑。	520 五 月 不 吃 蒜、 鬼 在 前 後 轉。	518 好 人 頭 上 三 尺 火、 是 邪 是 鬼 都 得 躲。
	523 書 能 化 劫、 經 能	521 男 子 頭	519 在 人

1—517. It is cold, like a demon's hand. Used of one with cold hands. (S. Y. 3: 27) P.

2—518. "Good men have fire three feet above their heads; evil spirits would do well to avoid it." This light "is bright in proportion to the virtue of the individual illuminated." Sm. 322.

3—519. Happiness depends upon the man and not upon demons, upon virtue and not upon sacrifices. (L. H. 25) P.

4—520. If in the Fifth Month you do not eat garlic the demons will run both in front and behind you. i.e. At this time of the year, garlic helps to keep one in health. (Y. G. 38) P.

5—521. "A man has fire three feet above his head." This denotes his strength and that he belongs to the Yang principle. Sm. 322-P.

6—522. A man's fire flames are high; as he goes out the evil spirits run. P.

7—523. Books can cause suffering to vanish; the sutras can cause one to escape from great calamities. (L. G. S. 89) P.

8—524. "The sacred books repress evil spirits,—the false cannot overcome the true." Sm. 244.

a. As the demons belong to the Yin, they are usually pictured as black, and are cold.

natural for they cannot overcome the true doctrine. If one be rich¹ he is fortunate, for strange as it seems, wealth^a has influence with them. Not only do they have respect for the one of position and property, but when one has money, the sorcerer places all that is known to magic at his command,^b while the priest promises the help of the gods. Thus by various means man seeks to avoid the pitfalls and barriers² the kuei have built up to harm him.³

The religious belief that has held the strongest grip on the Chinese people, is that when one's relatives die, their souls will continue to exist and have the power of helping or harming those left behind. One is taught that he has three souls and seven p'o.⁴ The souls come from the Yang, or Heaven. The p'o come from the Yin, or Earth. In life these act in unison.⁵ Existence is possible only through their infusion⁶ and proper coordination.⁷ If at any time there fails to be a perfect union, sickness and death result. When a man dies, the p'o return to their source, the Earth. The three

Ancestral Worship
a) Man's Spirits

魄散。

轉、未知天明來不來。

魂飛天外、魄散九霄。

魂消魄散。

魂飛

大戲、不知死活。

一盞孤燈照夜臺、上牀脫了襪和鞋、三魂七魄隨夢

有錢使得鬼動、無錢喚不得人來。

跳出鬼門關。

鬼門關上唱

1—525. With money one can command a kuei and it moves, without it if he calls a man he will not come. (Pe. 138) P.

2—526. To jump out of the demon's gate barrier. *i.e.* To escape very narrowly some great danger. P.

3—527. At the demon's gate barrier to perform a theatrical, he does not know whether he is living or dead. *i.e.* (1) One in an extremity, acting as though everything were all right. (2) Also used of one who constantly surrounds himself with evil companions. P.

4—528. With only a single lamp lighted during the night; one goes to bed removing his shoes and socks; his three souls and seven p'o roam in his dreams; one does not know whether or not they will return at daybreak. Used in speaking of the uncertainty of life. (N. F.) P.

5—529. The souls have flown outside of heaven, and the p'o are scattered to the nine heavens. *i.e.* One greatly frightened. (S. G. 12: 13) P.

6—530. The p'o dissolved and the souls dispersed. *i.e.* He is dead. (F. S. 4: 12) P.

7—531. The p'o have flown, and the souls scattered. Used of one dead or greatly frightened. P.

a. See prove. b 491.

b. See proverb 602.

spirits separate.^a One goes into the grave with the body, a second goes to Hell, and a third remains in the ancestral tablet. Thus the solidarity of the home is unbroken, for the departed one is still in their midst.¹

When a man is about to pass out of this life, those near to him try^b to prevent his spirit's leaving,² but should the attempt fail,³ he is placed in the coffin and buried with the most elaborate ceremonies.^c As death approaches, the nets are taken away from the bed,^d that the soul in its departure may not become entangled in them.⁴ During these moments the nearest relatives are continually trying to call back the soul, and induce it to reanimate the body. They believe that while one is apparently unconscious, he is yet able

Ancestral Worship

b) Death and Burial

家鬼死不成。

不還。

535 家鬼害家人、離了

走一轉。

534 鬼門關、十人九

532 是中 有鬼。

533 鬼門關上

1-532. In the midst there is a demon. Used of an affair difficult to settle. (S. Y. 7: 24) P.

2-533. On the devil's gate pass to turn around. i.e. One not expected to live who recovers. P.

3-534. "Nine men out of ten never return through the spectre-gate pass." i.e. The gate of Hell. (C. T. S. IV I: 70) D. G. V: 805-P.

4-535. The home demons injuring the people of the home; without the home demons one cannot die. Used of one who does injury to his family. P.

a. One soul is the spirit of the previous life, coming from Hell to this new existence. One is created in the new body. And one is the soul of the home. The soul from the previous life goes with the body in the casket; the soul from the new body goes into Hell; and the soul of the home remains in the ancestral tablet. The three souls do not entirely lose their relationship to each other at once. As the soul in Hell suffers punishment, the souls in the home and grave also share in the pain.

b. Those nearest to the dying man call upon him not to leave them.

The calling back of the soul most often seen, is that of the mother calling home the spirits of her sick or frightened child. She stands at the door of her home, and in a loud voice calls for the child to return. Usually another child stands close by and replies, "I am coming."

Another method often followed is for the relatives to light a lantern, and taking a bowl of rice, tea leaves, incense, and a garment of the child go to the temple of the Earth God. They there burn incense, and request the return of the soul. The garment is held over the burning incense to receive back the spirit. This is then taken home. Upon the return trip the rice and tea is scattered on the way as a protection against the demons.

c. When a child under sixteen years of age dies, it sins against the home in doing so. There are no funeral rites nor casket. The body is permitted to remain in the home only long enough to put it in a rough box or a piece of matting. It is then taken out and buried. It has no share in the offerings made to the dead of the home, and becomes an orphan spirit. The names of such, if they have not already been recorded, are not placed upon the register of the clan.

d. If the nets are left, the soul will fall into "the net of Heaven and Earth." This greatly augments his sins. He will never be able to transmigrate if it occurs, but will remain in Hell, enduring more torment

to hear and understand those standing near.¹ Following this rite, when all are satisfied that death has come, the corpse is prepared for the grave. The local God of the Soil^a is immediately notified of the event. The body is washed^b and dressed in new clothes.² It is taken from the bed, and placed on a board, in the main hall of the home. Often a pearl, a piece of jade, gold, or silver is placed in the mouth, as these are supposed to possess vitality, and help to preserve the corpse from decay. A thick,³ heavy coffin⁴ is secured. The body is placed carefully within it,^c and packed into its position with a number^d of packages of lime.⁵ A sedan chair and coolies (in paper imitation) are burned for the use of the departed on his journey.

人 加 一 歲。	539 四 塊 板。	扣 子 扣 子。	536 死 人 身 邊 有 活 鬼。
	540 天 加 一 歲、 地 加 一 歲、	538 死 人 不 見 天。	537 帶 子 帶 子、

1—536. By the side of a dead man's body there is a living demon. Used by one whose word is being doubted, meaning there are those present who know I am telling the truth. (S. Y. 8: 3) P.

2—537. Girdles^e take with them sons, and buttons reduce one's male descendants. P.

3—538. A dead man must not be seen^f by Heaven. P.

4—539. The Four Boards.^g i.e. A coffin. P.

5—540. Heaven adds one year, Earth adds one year, and man adds a year. i.e. He will live longer in the next life. P.

a. In case the grave is under a second God of the Soil, incense must also be burned to him at the grave, informing him of the new resident.

b. The water used in washing a corpse must be paid for (買水). This is accomplished by burning paper money to the Dragon King at the well or pond, before taking the water. An umbrella is used to keep the person and water from the sight of Heaven. If Heaven were to see it, it would add to the sin of the departed one.

c. Ashes are put in the bottom of the coffin, accompanied by the repeating of lucky phrases wishing wealth and prosperity to the descendants. The body is placed exactly in the center of the casket, flat upon the back. Should it be turned a little to the left, it will bring punishment upon the eldest son, if to the right the younger son will suffer. The packages of lime above mentioned hold the body in place so it cannot be shifted when the coffin is being carried.

d. The number of packages of lime placed in a casket vary according to the age of the person. If the man was forty years old, forty-three packages are used. The three extra ones give the meaning of the proverb. They thus insure a longer life in the next incarnation. See proverb 540.

e. They do not use a girdle nor buttons in dressing a corpse, as the names of these articles sound like the words for "take away sons." So they use white cotton yarn in place of the girdle, and strips of cloth in place of the buttons.

f. As death is corruption, and Heaven pure, it is a sin for the corpse to be seen by Heaven.

g. For this reason one using four boards for a bed will die an untimely death.

Money or a sceptre^a (如意)¹ is placed in his hands, that he may not leave this life empty handed,² and the cover is nailed down.³ A couple of eggs in a small jug of rice⁴ are placed by the side of the coffin.^b A mirror^c and sieve are usually hung on the wall above it. A lamp is lighted and kept continually burning beside the casket^d to light him on his way. Between the third and fourteenth days after death the soul is supposed to return and visit the body^e in the coffin,^f accompanied by a number of demons.⁵ As these are dangerous, many means are used to avoid them. Finally an auspicious day for the funeral is selected, and a lucky⁶ spot^g for the

回煞有煞神與偕。

546 福人睡福地。

論定。

544 倒頭飯。

545 人死有鬼卒拘束、

541 百事如意。

542 死人不空手。

543 蓋棺

1—541. May all your affairs be as you wish. P.

2—542. A dead man must not go empty handed. P.

3—543. As the casket is covered, judgment is made. i.e. There is no chance for change. Used in discussing one's reputation, that one cannot judge one definitely until he is dead. (T. Y. IX: 73) P.

4—544. The food for the fallen head. i.e. The bowl of rice at the head of the casket. P.

5—545. When a man dies, demons "performing the function of lictors arrest him and bind him so that the returning shah is accompanied by the shah of the spirits." D. G. V: 776-P.

6—546. The fortunate man sleeps upon lucky ground. i.e. A lucky grave site. P.

a. The Ju-I was always used by one seeking a favor from the Emperor. So by using this one seeks to gain blessings for his descendants. In placing the Ju-I in his hands a play is made on the sound of the last two characters of the above proverb, meaning may all your affairs be lucky.

b. The bowl of eggs with the rice in it, is put into a small jug when the body is placed in the casket. The mouth of the jug is then covered with a piece of cloth. This is placed under the head of the coffin while in the home, and later in a prepared niche in the grave. The rice insures the person against hunger in the next existence, while the eggs assist him in getting through the village of fierce dogs on the way to Hell.

c. The mirror is hung on the wall opposite the face of the corpse. It is not taken down until after the coffin has been taken from the house. See also page 101.

d. This is called, "a leading the soul lamp" (天燈或引魂燈). The road upon which the soul is starting is new, so a lamp is needed to light the way.

e. When a man dies, the soul is bound and carried away as a prisoner. The priest sets the day on which it is to return. Upon that day the members of the family prepare food for it, and then closing the front door, either leave the home, or hide in some room until the following morning. They then return and with proper ceremony escort the spirit from the house. At this return, as it comes a bound prisoner, it is accompanied by a number of other kuei, who have it in charge. As they are capable of a great deal of mischief, they are greatly feared.

f. When the home is expecting the return of a spirit, the inmates scatter dust or ashes before the coffin, bed and stove. After the demons have left, there are often found the marks of the chains, by which the spirit was bound. This is of course a proof that it has returned.

g. See proverbs 711, 720, 721, 722, and 743.



A SPIRIT HOUSE.

grave is located. Then with many sacrifices and rites¹⁻² the body^a is carried to its resting³⁻⁴ place⁵ and buried.⁶⁻⁷

The spirit when it leaves this life is entering into a new environment, and it is necessary to arrange as far as possible for any contingencies which may arise there. As one must remain in this land until a new birth is accorded him, many things are needed. For this reason it has been a custom from ancient times to burn objects of value for the use of the departed. Now, in

Ancestral Worship
c) The Burni g
of the Spirit House

553
金漆棺材土葬。

吃人一口。

552
土撒棺上、放出榮光、子子孫孫、克熾克昌。

口。

550
人吃土、哈哈笑、土吃人、做鬼叫。

551
人吃土一世、土

547
棺材出了、討槐格哥錢。

548
釘四枝釘、就定着。

549
添丁進

- 1—547. After the coffin has been taken out, the musicians ask for their money. i.e. Anything too late. (C. D. 2: 3: 5) P.
- 2—548. When the four nails are driven in, everything is settled. Used of one's reputation, or in telling a noisy person to keep still,^b or that he will when he is in his grave. P.
- 3—549. As a nail is added may a mouth enter.^c i.e. May his descendants increase. P.
- 4—550. Man partakes (of the produce) of the Earth with laughter; when the Earth eats man, there is great wailing. Lit. It is demons crying. P.
- 5—551. Man eats of the Earth for a life time; the Earth eats man in a mouthful. (V. 244) P.
- 6—552. As earth is scattered^d upon the coffin may your splendor issue forth, and all your sons and grandsons attain great fame and prosperity. Used by geomancers when the coffin is placed in the grave and ready to be covered. P.
- 7—553. "The yellow varnished coffin buried in the earth, (Met. Of a good scholar wasted on small pupils)." Also used of one who has ability, but no opportunity to use it. Doo. 326-P.

a. A man precedes the coffin on its way to the grave, scattering paper money (買路錢), that the orphan spirits may seize upon it, and leave the corpse alone. At every temple and T'u Ti shrine on the line of march, the procession is stopped while incense is offered, and the god informed of the rites being carried out.

The procession also includes a band, and at least one large paper image. This is the spirit which opens the road for the soul of the departed.

Near the close of the service in the home, by the aid of the highest official obtainable (or failing in this a literary man is called), the soul is induced to enter the ancestral tablet, which has been prepared for this purpose. This is accomplished by his dotting the word for Lord (王 is thus changed to 主), on the tablet with either red ink, the blood of a cock, or the blood from the finger of the eldest son.

b. In the latter sense it is very discourteous and offensive to a person.

c. The first nail is driven in by the eldest son, then as the carpenters put in the other three they repeat this lucky phrase.

d. At the burial service, when the casket has been lowered into the grave, the eldest son takes a handful of earth and scatters it upon the casket. Then the leader of the grave diggers uses this proverb as his men are filling the grave.

paper imitation, there is offered up a spirit deed¹ to the grave site,^a a house completely furnished, slaves,² servants,^b wives,^c concubines, chests of clothes, and money. This is done that one may be happy and well cared for in the other world. Should these not be prepared, one will be in great discomfort or compelled³ to borrow,^d and in this way incur a heavy debt to be paid in some future existence. These are usually burned on the seventh or forty-ninth day after death. Their richness is in proportion to the wealth of the home. The soul is thus provided for in its new surroundings.

556
放
閻
王
賬。

555
草
木
之
人。

554
前
世
未
燒
地
契。

1-554. "An excitable, restless man. Lit. One for whom no Ti-Ch'i was burnt in his antenatal life." Sc. 1324.

2-555. "A man of straw and wood." i.e. A dummy, or weak minded man. W. M. 216: 2-P.

3-556. "To lend money at devil's rates." i.e. To make a loan at exorbitant rates. Used of one who mercilessly presses one for a debt. Gi. 3455-P.

a. A spirit deed (靈契) is made out for it, and burned. The soul then takes it to the King of Hell, who stamps it and thus guarantees the grave against molestation, and the soul from being disturbed.

b. "The priests are said to wreak their vengeance on people at times by entering their names as chair coolies and barrow men, and burning the names along with the effigies. A man whose name has been thus burned will fall into a trance for a day or two, and afterwards waken up tired and sore with his labors in the invisible world."—Studies in Chinese Life.—A. Grainger. P. 28.

c. This custom points back to the more savage days when human sacrifices were made at the grave, and the wife really followed the husband into the unseen world.

d. During the T'ang dynasty (唐朝), there was a Chin Ko Lao Lung Wang (金角老龍王), a Dragon King who controlled the rain. One day the Pearly Emperor (玉皇大帝) gave him the command to make it rain lightly in the cities and heavily in the country. The same day the dragon, in human form visited a fortune teller, named Wang Kuei Ku Tzu (王鬼谷子). The fortune teller told him he was a dragon, and had received the orders to make it rain thus in the cities and country. The dragon to show him he was mistaken reversed the order, with the result that several in the cities were drowned. For this disobedience the Pearly Emperor condemned him to death. The dragon went to the fortune teller and asked his help. He was told that a certain official, named Wei Chen would be instructed to carry out the sentence, and that if he would go to the Emperor T'ang Ming Wang (唐明王), he would intercede for him with Wei Chen. He saw the Emperor and he agreed to help him. The Emperor called Wei Chen, and made him play chess with him. While doing so, a chess man fell to the floor, and Wei Chen stooping to pick it up, closed his eyes, his soul went to Heaven, received the order, and executed it. (Only as one sleeps can his soul act in this independent capacity). The Emperor then interceded, but it was too late. That night the soul of the Dragon King came to the Emperor and quarrelled with him, for breaking his word. The Emperor to make it right, accompanied the Dragon King into Hell. While there he needed money to settle with the judges. Not having any he was forced to borrow. This he was to repay when he returned to earth. He did so by burning paper money. The custom of burning paper money is said to have its origin in this.

The home is most careful in the worship of its ancestors.^a All the acts of its inmates are committed in relation to them. It is believed that they still have the same desires and feelings they had during life. So knowing¹ the habits of the departed, they try to please them.² As the spirits have the power of bringing trouble and calamity, the entire household are most scrupulous in their service, lest by carelessness or neglect they offend them, and bring suffering upon themselves. The tablets of the four generations³⁻⁴ immediately above and below the head of the house,

Ancestral Worship
d) The Worship in the Home

560
出了五服。

孝之至也。

559
五服之内。

558
事死如事生、事亡如事存、

557
不着家人、弄不得家鬼。

1—557. If you do not hold the people of the home responsible, you will not be able to detect the demon in the home. i.e. You can find the evil man of the home only through some member of the family. P.

2—558. To serve the dead as though they were living; to serve the departed as though they were still in our midst, this is the acme of filial piety. (D. M. 19: 5). P.

3—559. Within the five generations of mourning. i.e. Near relatives. P.

4—560. Outside the five generations of mourning. i.e. Distant relatives. P.

a. "If we were to search through every class of society in China for the one spiritual force that influences and dominates them all, we should find it to be ancestor worship. There is no other in the region of belief that would take its place for a moment.—Let a man neglect the worship of the dead, and he is looked upon with the utmost scorn, both by his own kindred and also by his neighbors."—Lights and Shadows of Chinese Life.—J. MacGowan. P. 71.

b. This plan is used in catching thieves. In case of trouble the whole family is taken into court to answer for the wrong of one member.

c. The five generations of mourning are:

The first generation is the children mourning for their parents. They must wear coarse hemp clothes, with raveled fringe hems. This mourning must be continued for three years.

The second generation is the grandchildren mourning for grandparents. They must wear coarse hemp clothes, with hems. This mourning must be carried on for one year.

The third generation of mourning is for the great grandparents. The great grandchildren must wear very coarse cotton clothes for nine months.

The fourth generation is the great great grandchildren wearing mourning for the great great grandparents. They wear coarse white cotton clothes for five months.

The fifth generation is the great great great grandchildren wearing mourning for the great great great grandparents. They wear fine white cotton clothes for three months.

喪服總圖		
年	斬齊三	
用至粗麻布爲之不得縫邊		
	齊衰	
用稍粗麻布爲之縫邊下邊		
月	大功九	
用稍粗布爲之		
月	小功五	
用稍粗布爲之		
月	總麻三	
用稍細布爲之		

are usually found upon the altar-board in the guest hall. Here they are worshipped¹ by the relatives,² and at times are bowed to by one's friends.^a When one sacrifices^b to them, fire-crackers are exploded to arouse and inform them³ of what is about to be done. After this paper money is burned,⁴ offerings of food and drink are made, and the devotees^c kotow⁵ to the tablets. In so doing they feel they are not only providing for the needs of their ancestors, thus making them happy and contented, but that they are also gaining help⁶ and protection, and insuring the prosperity of the home.^d So as this worship is necessary for the welfare and peace of the family, the greatest care is used in its observance.

At the time of the New Year's festivities the ancestors are invited to return, and enjoy the feasting and merry making. All their pictures and tablets are brought out, and put in their proper

565
神三鬼四。

566
託祖宗之靈。

563
敬神祇不響炮、神明神不知道。

564
紙錢、魏晉以來已有之。

561
祖宗雖遠、祭祀不宜可不誠。

562
神不散非類、民不祀非族。

1—561. "Ancestors however remote must be sincerely sacrificed to." i.e. Not forgotten. (D. F.) Sc. 2364-P.

2—562. "The shen of the dead do not enjoy any sacrifices but those presented by their own kindred, and—the people never sacrifice but to (deceased) members of their own clan." (T. D. V: 11) D. G. IV: 433.

3—563. If when you worship and offer paper money, you do not fire off fire-crackers, the gods will not know. Used of one who does not make what he is seeking clear. (V. 332) P.

4—564. "Paper money has existed already since the dynasty of Wei and of Tsin." Used in the defense of burning paper money. (W. G. G.) D. G. II: 713-P.

5—565. Gods three and demons four. i.e. In the worship of men and gods one kotows three times; in the worship of ancestors and demons one must kotow four times. P.

6—566. Trust it to the spirits of the ancestors. Used of the dependence of the home on the spirits of the ancestors. (L. G. S. 169) P.

a. The tablets of the ancestors more remote than the fifth generation are kept in the ancestral hall, and there worshipped on stated occasions. Any great influence is supposed to be gone after the fifth generation.

b. The principal festivals at which the ancestors are worshipped are New Year, Ch'ing Ming, and the Winter Solstice. However, every important service in the home includes a worship of them.

c. The New Year of the spirits, as they are under Yin, takes place throughout the Seventh Month. So this is the principal time of worship to the ancestors.

d. See proverb 1418.



A CHINESE GRAVE. (LI HUNG CHANG).

places above or on the altar board.^a Before the evening meal of the thirtieth, the front doors are opened, paper money and incense are burned,^b while the head of the family goes through the ceremony of ushering them in, and seating them in the main hall, exactly as he would guests. They are invited to partake of the feast, and after they are supposed to have eaten, the rest of the family enjoy what is left. They remain in the home for a number of days, and while there they are continually supplied with wine, food, and hot towels, just as though they were there in the body. When the time of their departure^c has come, they are again provided with a feast, incense and paper money are burned,¹ fire crackers are set off, they are escorted out of the house,^d and are then bidden farewell for a time.

Ancestral Worship
c) The Ancestors are invited Home for the New Year

The rites at the tomb are most important. Should the corpse or coffin not be placed exactly right, or should the ceremonies not be correct, or should the site be poor, the spirit which remains with the body cannot rest. It will return to the home and disturb its peace until proper attention is paid to it. Because of the great expense involved in caring for the dead, many impoverish themselves through their devotion. It is the fear of the ancestral spirits,² which keeps poor³ many who spend their all and then borrow to placate

Ancestral Worship
f) The Worship at the Grave

及 一 年 的。	569 趙 得 會 燒 紙、 一 年 不	伸 出 手 來、 死 要 錢。	買、 哄 祖 宗。 568 棺 材 裏	567 假 銀 錢、 肚 裏 空、 銀 錢
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1—567. "To cheat their ancestors men constantly pay, for sham silver nuggets, good money away." Sc. 2352.
2—568. His hand comes out of the coffin, even dead he wishes money. i.e. One insistent in borrowing or collecting. P.
3—569. "Chao te hui burning paper at the ancestral graves—poorer each year than the last." Said of things which are worse every year than the last." Sm. 143.

a. In kotowing, one kneels, and while upon his kness prostrates himself three times.

b. The sacrifices at New Year also includes a pig's head, a carp, and a goose.

c. The number of days they remain in the home varies, from five days to a month.

d. Some homes do not go through the formality of ushering them in and escorting them as they leave.

e. "This individual flourished in the reign of Ch'ien Lung. When he suddenly became rich, he was told that he ought to show his respect for his ancestors by burning paper money at their graves, according to custom. This he accordingly did for some years, and then left off that practice. Upon being asked why he no longer conformed to the usage, he replied; "When I burned no paper at the graves, I grew rich. Since I began to burn paper, I have been worse off each year than the last."—Chinese Proverbs and Common Sayings.—A. H. Smith. pp. 143-144.

them,¹ when they feel the household is suffering because a mistake has been made, or there has been a lack of respect or service. This causes the relatives and loved ones of those gone before, to use the utmost care in the rites and ceremonies² at the grave.

The yearly worship is performed at Ch'ing Ming.³ At this time the grave is repaired and recapped.⁴ It is then visited by the entire family. There are prostrations, weepings and wailings, and gifts of food and paper money.⁵ At the same time the head of the household announces to the dead all that has occurred during the past year, and their present condition. He then appeals to them for help in the days to come.⁶

It is made a mark of filial piety^c that one should worship his ancestors.⁶ As this service can be rendered only by one's children, it is easy to see the necessity devolving upon one to have sons. The sacrifices of the living secure the existence and happiness of the dead, so naturally, the rearing of dutiful descendants is one of the chief concerns of the Chinese father.⁷ Inasmuch as every man thinks of

Ancestral Worship
g) Ch'ing Ming

Ancestral Worship
h) The Need of Sons

沒有 屎的、 墳前 沒有 燒紙 的。	紙錢、 火燎 眉毛。	五。 573 新墳 不過 社、 老墳 不過 清明。	兒女、 好非 事。	572 清明 曬了 墳上 土、 一颶 颶了 四十	570 死人 不張 口、 一天 打一 斗。	571 好爹 媽、 好親 事、 好
	575 祈恩 報本、 朝山 進香。	574 迎着 風化				
	576 牀前					

1-570. The dead man does not open his mouth, but each day he takes a tou (of rice), i.e. Funerals and ancestral worship are expensive. (V. 598) P.

2-571. Good parents give fine marriages, and good children decent funerals. P.

3-572. "If the wind whirls up the sand on the tombs on the Ch'ing Ming day, it will blow (in one blow, i.e.) incessantly for forty five days." Doo, 440.

4-573. "New graves must be attended to before 'shē' (i.e. about March 16th) and old ones before 'ts'in-min' (about April 5th)." Gra. 111.

5-574. "Burning paper money against the wind,—the fire burns the hair on one's eyebrows; in imminent danger." Used of one who brings calamities upon himself. Sm. 24+P.

6-575. "Praying for blessings to reward one's parents, we go up the hill to burn incense." Sc. 2357.

7-576. "If we have none to foul the bed, we shall have none to burn paper at our graves." Sc. 2171.

a See proverb 844.

b. Following the sacrifices, the family resolves itself into a picnic. The good things offered to the ancestors forms the lunch. This has become one of the most happy occasions of the year.

c. See proverb 1660.

d. "Shē" is the festival of the Earth Gods. All new graves must be attended to before their birthday, or the second of the Second Month.

his own future well being, if he can but make sure his posterity¹ will provide the money to be used in the spirit world, he will pass his earthly days in peace and contentment.² The first duty of the eldest son^a is to do this, so he must not move far away from the ancestral halls.³ By remaining at home, he will be certain to be present at the right time⁴ to make the proper sacrifices.⁵ At the father's death, not only does the responsibility for this worship fall upon the son, but also that of his father's fathers for three generations. So filial piety^b assures the welfare of the departed.

A filial son must not alone arrange for the proper sacrifices to his ancestors,⁶ but must also support them⁷ while living,⁸ To have a magnificent funeral, and greatly praise them,⁹ when he did not

了强如哭。
585 在生是一根草、死了是一箇寶。

孫之害。
582 生不奉養、死祭無益。
583 一子不孝、九子皆滅。
584 活的給一口吃、死

成一房、不可敗一戶。
580 生事之以禮、死葬之以禮、祭之以禮。
581 高牆遠墳、子

577 三不幸、少年喪父、中年喪妻、老來無子。
578 無病一身輕、有子萬事足。
579 甯可

1—577. "The three great misfortunes in life, are,—in youth, to bury one's father;—at the middle age, to lose one's wife;—and being old, to have no sons." Dav. 138.

2—578. Without disease the body is buoyant; if you have sons, everything is sufficient. P.

3—579. "Better establish a branch, than cut off a line." Sc. 377.

4—580. "Parents when alive, should be served according to propriety, when dead they should be buried according to propriety, and they should be sacrificed to according to propriety." This is Confucius' explanation of filial piety. (C. A. II: V: 3) L. C. I: 11-P.

5—581. High walls and distant graves are an injury to the descendants, i.e. High walled buildings are hard to sell in case of need, and distant graves are neglected. (D. F.) P.

6—582. "A man who does not support his parents whilst living, has no benefit by sacrificing to them after they are dead." (S. T. 6) Doo. 498.

7—583. For one son who is unfilial nine sons will be destroyed. P.

8—584. It is better to give a mouthful of food to the living, than to cry after one is dead. i.e. To care for the parents while living is better than burning paper money to them when dead. (V. 141) P.

9—585. "Alive he is but a piece of grass, dead he is a precious jewel,—as a beggar whose murder would mean a large money payment. Also as a man whose children neglected him in life and then gave a grand funeral." Gi. 11634.

a. One must perpetuate himself in some way or other, either through one's own or an adopted child.

b. See proverbs 1386 to 1398.

c. See proverbs 1125, 1126, and 2324.

supply their earthly needs, is not real respect, and is in vain.¹ He is only trying to convince the world that he possesses a virtue which he does not.² His ceremonies and protestations will be useless.³ On the other hand to provide for one's parents yet fail to worship them when dead,⁴ likewise, is not dutiful, for the departed one would then have no one to care for his spiritual existence. True service must be rendered with a sincere^a honest heart.⁵ Mencius tells us that "there are three things which are unfilial, and to have no posterity is the greatest^b of them."⁶ If there are no sons, not only will there be no one to worship him and make his soul more comfortable when he dies, but such a one will also work ruin to his ancestors⁷ by leaving

Ancestral Worship

i) Unfilial Sons

592 後人不好、
逆累上人。

不敬^求死佛。

590 在生不孝、
死祭無益。

591 不孝有三、
無後爲大。

給吃、死了
哭無益。

588 與其椎牛而祭墓、
不如雞豚之速存。

589 活佛

586 燒紙是一把灰、
奠上酒是一點濕、
不如活的給一點吃。

587 活的不

1—586. To burn paper money, there is just a handful of ashes; to pour out a libation of wine, there is just a little moisture. This is not equal to providing the living with a little to eat. i.e. To provide for the living is better than worshipping them after they are dead. (V. 19) P.

2—587. One failing to care for the living, but violently weeping for the dead. i.e. One is unfilial who fails to provide for his parents, even though he mourns them when dead. (V. 145) P.

3—588. "To offer a bullock at one's parents' grave is not equal to presenting them while living with fowls or sucking pigs." (Y. S. 3: 14) Sc. 957.

4—589. You do not pray to living Buddhas, but pray to dead Buddhas. i.e. Do not reverence and obey your parents while living, but worship them when dead. Used to reprove disobedience. P.

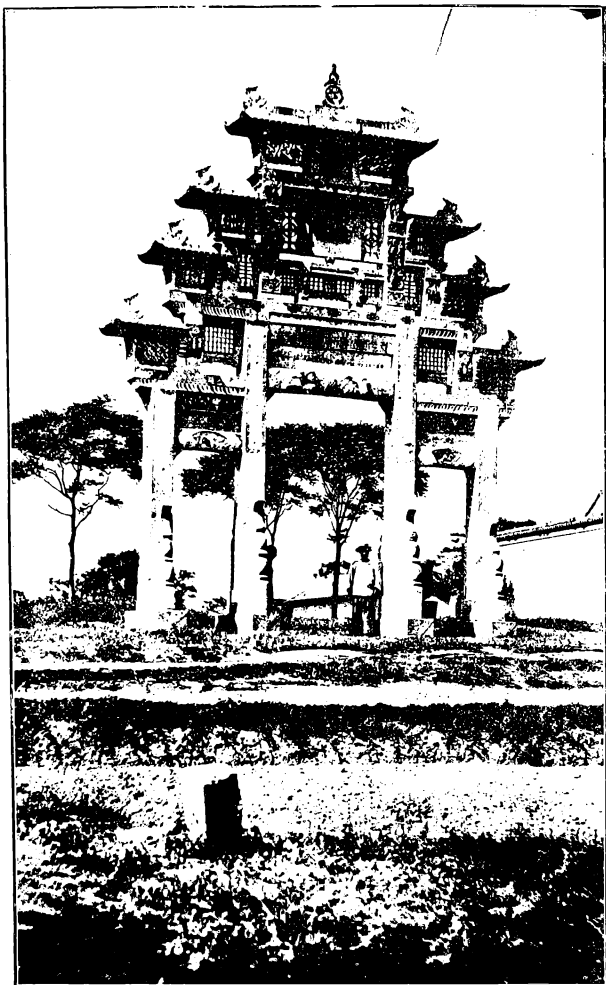
5—590. "Vain is the sacrifice of an unfilial son." Sc. 955.

6—591. "There are three things which are unfilial, and to have no posterity is the greatest of them." (M. IV: 26: 1.) L. C. II: 189.

7—592. "Bad descendants involve ancestors in disgrace. (The parents must have committed sin to have such descendants)." Sc. 2128.

a. See proverb 1495.

b. This famous dogma of China's second greatest philosopher has had the influence of driving the nation into polygamy, concubinage, and its attendant evils. One must have sons, and if his principal wife does not bear them, a concubine must, or he will need to adopt a son in order that his ancestors and himself shall be made comfortable in the other world. This position has led the people to have a much higher appreciation of sons than of daughters, and has brought about a consequent cheapening, of the value of the lives of girls, and of the position of women.



A WIDOW'S ARCH.

no one to care for their spirits. A child thus lacking in his duty is a harm to the clan, as he neglects both the living and the dead.

In providing for one's future, a girl does not count,¹ for she "is born facing outward."² The time will soon come when she will leave her parents,^a and in her husband's home will belong to his people^b and worship his ancestors.³ After this change occurs, her filial duty is to his father and mother. This idea of belonging to the new family^c goes so deeply into her life, that should he die she will not remarry^d without their consent, but will rather remain a widow for the rest of her life, or commit suicide in order to go with him should they desire it. The virtue of one who has been true to their idea of right, in this way, is at times commemorated by a "memorial arch."⁴ This is erected in a most conspicuous place, that it may extol the great virtue of the clan. It is considered to be the greatest tribute^e possible to a Chinese woman. In preparing for the life to come, daughters are valueless.

Ancestral Worship
j) The Place of Woman

A peculiar custom is that of helping the orphan spirits, or the feeding of the hungry kuei. When one dies leaving no male relative responsible for his worship, he is obliged to wander from place to place and seek such sustenance as he is able to find or steal.⁵ On

子。	堂。	生、	腿兒。	593
597	596	臉	594	十
游	挑	向	男	箇
魂	着	外。	子	紅
爲	牌		生、	花
變。	樓	595	臉	女、
	賣	孝	向	敵
	肉、	順	內、	不
	好	媳	女	上
	大	婦		一
	架	值		箇
		孝		癩

1—593. Ten fine girls are not equal to one cripple boy. P.

2—594. A boy is born facing in; a girl is born facing out. i.e. The boy will remain in the home, but the girl will leave it and go to her husband's. P.

3—595. The obedient new daughter-in-law will do her duty in the mourning hall. P.

4—596. To carry a memorial arch to sell ment,—a fine display. Used of one who makes pretences. (Go. 114) P.

5—597. Orphan spirits can make sudden transformations. i.e. In order to injure one. (S. Y. 11: 47) P.

a. See proverb 955.

b. A girl is always looking forward towards her husband's home. Her name is never put on the records of the home in which she is born, but upon those of the family she marries into. She does not perform the ancestral rites in her father's home, but in that of her husband. According to law and custom she belongs entirely to the new family. Her old relatives cannot call on her for support or help.

c. "The married daughters of the dead are not considered part of the family, and wear no mourning; nor are they invited to their father's funeral."—The Middle Kingdom.—S. W. Williams. II: 249.

d. See proverb 1417.

e. The expense of these arches was met in part by the Emperor, and in part by the home. Naturally only the widows of rich and prominent families were accorded this honor, although any widow who remained true to this idea was entitled to one.

nearly all religious occasions one will see gifts being made to them by those benevolently disposed. On the fifteenth of the Seventh Month¹ occurs the Yü Lan Festival (孟蘭會).^a This is the time of thier special sacrifices. The gates of Hell are supposed to be open, for all demons have been allowed to return to the earth^b for the space of thirty days. Offerings of rice, incense, paper money, and fruit are made within the home to one's departed relatives, and at the same time similar presents are placed just outside the door for the orphan spirits. In the temples and on the streets, the priests pray^c for their release² from punishment. These festivities continue until Ti Tsang's birthday, at which time they are compelled to return to the Under World. As there is a great deal of danger, the people treat them most courteously during this period. The providing of food³ or money for them at any time is a work of merit.

不 爲 孤。	度 野 鬼。	開 鬼 門 關。	598 陰 歷 七 月 初 一、
	600 有 姪	599 超	

- 1—598. On the first of the Seventh Month the demon's barrier gate is opened. i.e. The gate of Hell. P.
2—599. To release and save orphan spirits. i.e. From Hell. P.
3—600. One who has nephews^d cannot become an orphan spirit. Used to comfort one who has no sons, but has nephews. P.

a. This custom is Buddhistic. It was brought to China from India in A.D. 733. It is supposed to have the sanction of Sakyamuni himself.

b. The mother of Mu Lien (目連) was a Vegetarian, but gave it up. So when she died, she was sent to the deepest Hell. Mu Lien also later became a Vegetarian. In a dream he was told how his mother was suffering. He then had but one thought, to save her from the pain and punishment. He found the gate to Hell, but it was closed. Because of his virtue he was able to break it open with a stick which he carried. Not only his mother but all the kuei escaped. Afterwards the King of Hell made that day a yearly holiday for the imprisoned demons.

c. The "priests read masses to release the souls of those who died—from purgatory, scatter rice to feed Pretas, consecrate domestic ancestral shrines, burn paper clothes," etc. "The expenses of the priests and the exhibition are defrayed by local associations (孟蘭勝會) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighborhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives."—Handbook of Chinese Buddhism.—E. J. Eitel. P. 185. To the right is a copy of the paper tablet used by the priests in worship of the orphan spirits, on the streets.

冥 陽 界 內	九 泉 十 類	男 鬼 居 左
伍 女 鬼 居 右		光 男 事 女

d. It is the duty of nephews to worship and care for those older than they in the clan.

e. To help orphan spirits is a work of merit.

The corpse of one not properly protected may become a Chiang Shih (僵尸). One is apt to enter this state if his horoscope is brought into opposition, at death, with the time governed by the dog, cat,¹ or rooster.^a It has the power of leaving the coffin, either before or after burial. It then goes about indiscriminately destroying men. However, it can travel only in a straight line. In case it should run into an object and be knocked down, it will be unable to return to the grave. If the people find one they burn it. When the geomancer tells the family there is danger of a relative's becoming one, they prepare against such a contingency by placing iron² upon^b the body,³ and binding the feet, or putting them into a rice measure. A mirror and sieve are hung above the casket; the former to prevent its arising, and the latter holds its soul in the net of Hell.⁴ In these ways it is held securely in the tomb, and society protected.

The Chiang Shih

According to the Chinese way of thinking, animals also have spirits. The soul substance of all living beings is the same material. This is true of beasts,⁵ birds,⁶ fish, and insects. They are thought to have the same feelings that men have. They are supposed to possess and understand the five

Spirit Animals

逃。

605
良馬比君子。606
麻鵲雖小、肝膽俱全。603
鐵能辟邪。601
陽網疎而不漏、陰網密而難601
心神不定貓蹬心。602
鬼見鐵、跑不徹。

1—601. "Disturbed in spirit,—as if a cat trod on one's heart.—Used of one in extreme terror or confusion." Sm. 325.

2—602. When a demon sees iron, it cannot run fast enough. P.

3—603. Iron can exorcise evil. i.e. It is used to drive out evil influences, and to keep the spirit within a corpse. P.

4—604. "This world's nets are open and easy to evade, but the next world's nets are close and escape is difficult." Gra. 325.

5—605. "A good horse resembles a superior man." Used in reproving an evil man, meaning he is not equal to an animal. Sc. 141-P.

6—606. "A sparrow is a little bird, yet it has a liver and gall all complete." i.e. Give careful attention even in small things. Sc. 149-P.

a. In case one is in opposition, if a cat, dog, or rooster approaches the corpse, it will call the Chiang Shih into activity.

b. Iron is used in the making of magic swords and knives. The demons especially fear these. For this reason, some article made of iron is placed in a baby's cradle to keep off the kuei.

c. A reason for this belief will be found in transmigration.

cardinal virtues. Thus the entire brute¹ creation shows the qualities² which cause one delight.³ On the other hand they display the evil tendencies he most deprecates. Where these views are firmly held, it is easy to understand how a belief in the supernatural powers of spirit animals should arise.

One of the most ancient beliefs of the Chinese is shown in their credence in and fear of were-animals. It is probably a relic of the totemism of the primitive tribes.⁴ It comes from the time when man projected a spirit into the objects about him. This was especially true in regard to animate beings, here he saw life similar to his own. When in need, he called upon this spirit for help. Each family appealed to its own special protector, and attributed the ancestry of the clan to it. This belief has persisted down to the present, being greatly added to through the superstition of each succeeding age, until now there are few animals⁵ which are not placed in this class. These animals are worshipped as devoutly as some of the more widely known gods. Nearly every city has a temple to one or more of these creatures. Perhaps the most commonly known and worshipped being San Lao T'ai Yeh (三老太爺), the fox spirit. In these beliefs, we find remnants of the most ancient religion of the Chinese. These survivals have as firm a hold on the popular mind as the newer religious doctrines.

These animal spirits come into existence in different ways. When any living creature reaches a very advanced age it receives a

老 出 古、 禽 獸 老 了 成 精。	哺 之 義。 610 狐 羣 狗 黨。 611 人 老 無 用、 物	有 義、 人 不 知。 609 羊 有 跪 乳 之 恩、 鴉 有 反	607 馬 有 垂 韁 之 義、 狗 有 濕 草 之 恩。 608 狗
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1—607. "The horse has the goodness to lower the bridle, the dog has the good will to moisten the grass." i.e. They have gratitude. Daw. 117-P.

2—608. "Dogs have more good in them than men think they have." i.e. Their good is often concealed. Sc. 135-P.

3—609. "Lambs have the grace to suck kneeling; and young crows return part of their food to their parents." i.e. One should have gratitude to his parents. (H. W. 7) Sc. 1906-P.

4—610. "A parcel of foxes and a company of dogs." i.e. Vicious men united. R. A. 29-P.

5—611. "When men are old they are of no use, when wares are old they become antiquities; when birds and beasts are old they become spirits." Sm. 314.

a. Legend says: "A certain horse lowered its bridle over a well to enable its master, who had fallen in to climb up into safety. A dog carried water from a stream close by for the purpose of moistening the grass to prevent fire from spreading to the place where his master lay unconscious."—Ming Hsien Chi—H. Dawson—Gröne. P. 30.

spirit, and becomes were. Some are supposed to be the souls of human beings¹ who take this shape in order to get revenge on enemies, or to do deeds of evil. Others are given this form by order of the King of Hell, as a punishment for sins of a former life. Some are changed from man's estate by the magic of an enemy. Still others are the result of the attacks of were-animals upon men. They come from all walks of life, and from all states of existence.

Were-Animals
b) How Produced

The were-animals have the power of changing into the form of man² or beast at will.³ When they take the shape of men, their real nature is disguised. They are in human form only in order to gain an advantage over one, to beguile and lead him to destruction. The stories of these beings are numberless. While thus transformed, they often live in the married state, bearing children, and apparently making a happy home, only to eventually ruin it, on going back to their true condition.⁴ They may appear to be kind to their family and clan, but at heart they are of the fierce and ferocious nature of the beast. Through this power of changing form they are able to deceive and destroy men.

Were-Animals
c) Taking on Human Form

These animals have the power of making themselves invisible at will.⁵ At such times they are a menace to all in their vicinity. One may accidentally arouse their anger. They then attack one and produce insanity by the use of magical power.⁶ When one becomes sick with a disease causing delirium, it is supposed to be due to

Were-Animals
d) The Power to Become Invisible

了 爪 子 似 的、 瘋 鬧。	615 人 面 獸 心。	614 狐 狸 壽 長、 成 了 精、 能 變 爲 人。	612 五 百 年 一 劫。
	616 千 變 萬 化。		613 不 知 是 人 是 鬼。
	617 招		

1-612. Every five hundred years^a there is an era of trials. i.e. For gods, demons, and immortals. (Y. S. 4: 8) P.

2-613. He does not know whether it is a man or a demon. i.e. Very frightened. (S. G. 11: 32) P.

3-614. When a fox reaches a very old age and becomes a were-fox, he can change into a man. P.

4-615. "A human face, but the heart of a beast." i.e. Cruel, and evil hearted. (T. Y. I: 151) Doo. 569-P.

5-616. A thousand changes and ten thousand transformations. Used of one always changing his mind. P.

6-617. "Like running against the claws (of the five animals),^b—turbulent insanity." Used of one making great disturbances. Sm. 321-P.

a. Every five hundred years the God of Thunder seeks out and tries to kill all of these animals. Should the animal be able to disguise itself and escape, and do so again after another period of five hundred years, it becomes a shen tao (神道), and will not be further molested.

b. The five animals are the fox, weasel, hedgehog, snake, and rat. "These animals are much dreaded and worshipped under the name of the Five Great

their efforts. This state will be followed by insanity, after which they will become were-animals. Thus when invisible they become all the more powerful.

The king of the were-animals is the tiger.^a Mythology tells us Lin Chun (麋君) turned into one, established the tiger tribe, and set up his worship. It was a cruel religion, in which human sacrifices played a prominent part; a service befitting his position. From that time on he has been thought as delighting in slaying¹ and destroying. He is of a proud²⁻³ and vicious nature. He is recognized as the ruler⁴ of the animal demons.⁵⁻⁶ Even a paper tiger⁷ is thought to have power, and is pasted on the wall^b as a charm⁸

Were-Animals
a) Were-Tigers
1. The King of Were-Animals

鷹不立垂枝、	621	618
624 紙老虎戳通、不靈。	虎爲百獸之長。	老虎不吃回頭食。
625 紙虎觸破。	622 虎豹豈受犬羊欺。	619 虎鹿不同遊。
	623 猛虎不伏卑勢、勁	620 虎女安焉能嫁配犬子乎。

- 1-618. "A tiger does not eat stale meat." i.e. One should not seek a position he has left. Used of one who stands by his position or word regardless of the cost. Mat. 606-P.
2-619. "The tiger does not consort with the deer." i.e. "Birds of a feather flock together." (D. C. 86) Doo. 484-P.
3-620. "How can a young tigress wed a puppy." i.e. How can one of high estate stoop to a low position. (S. G. 37: 2) Gi. 3192.
4-621. "The tiger is the chief of the hundred beasts." (F. S. T.) Doo. 680.
5-622. "How can a tiger or leopard put up with the insults of a dog or sheep." Used of "a superior man who will not put up with the insults of an inferior man." (Y. S. 4: 11) St. 337.
6-623. The fierce tiger will not submit to debasing conditions; the strong eagle will not stand on the bending branch. i.e. Great men will not submit to humiliating conditions. (G. Y. 4: 45) P.
7-624. A paper tiger broken open is not efficacious. i.e. A threatening person, when his real power is seen, is not feared by man. P.
8-625. "To prick a hole in a paper tiger." Used of anything shown to be false. W. M. 165-P.

Families (五大家).—They have the objectionable habit of lying down in the road. If anyone steps on their claws at such times, he is promptly bewitched."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 321.

a. See proverbs 223 and 224.

b. "His image is often affixed on the walls of houses, and is deemed to be a potent charm, protecting from spectral influences. Sometimes the character Wang, (meaning King) is written on the animal's forehead. He is then the royal tiger or king of the animals."—Researches into Chinese Superstitions.—H. Dore. Eng. M. Kennelly. V: 703.

against other evil spirits. None will protest his authority. He is King of the Were-Beasts, and easily retains the dignity of his office.

The were-tiger is a fierce, destructive beast. The Chinese mind makes a distinction between the were and the regular tigers, believing the former alone eat and harm¹ men. However, one can never tell whether he is dealing with one or not,² for he cannot see its heart.³⁻⁴ Only when a man-eating tiger⁵ appears is there proof it is a were-animal. He comes to punish "for the sins committed" both in this and previous lives. He fears only the good, for Heaven does not permit^a him to harm such. He is a menace to all evil doers.⁶ His delight is in deceiving and destroying men.

The tiger often takes human form⁷ in order to catch his prey. At times he assumes the shape of a beautiful woman. He then leads

Were-Animals

f) Were-Wolves

惟
尾
不
變^化。

作
封
使
君、
生
不
治
民
死
食
民。

631

大
蟲
只
怕
慈
心
的
人。

632

虎
變^化
爲
人、

皮
難
畫
骨、
知
人
知
面
不
知
心。

629
人
心
隔
肚
皮、
獸
心
隔
毛
衣。

630
無

626
老
虎
不
吃
人、
惡
名
在
外。
作
像
難
看。

627
人
無
害
虎
心、
虎
有
傷
人
意。

628
畫
虎
畫

1-626. The real tiger does not eat men but he has that evil reputation outside. i.e. An evil person continues to bear a reputation for evil, even when his acts are good. P.

2-627. A man does not intend to hurt the tiger, but the tiger intends to wound the man. i.e. One may have no intention of harming an evil person, while he is scheming to harm you, (G. H. 105) P.

3-628. "In painting the tiger, you may delineate his skin but not his bones; in your acquaintance with a man, you may know his face but not his heart." (H. W. 1) Dav. 61.

4-629. Man's heart is separated from you by the skin of the abdomen; the tiger's heart, by his hairy garment. i.e. One cannot know the heart of another. (S. M. 42) P.

5-630. "Let nobody imitate the Lord Envoy Fung, the man whose government of the people was bad all his life,^b and who devoured them even after his death." (S. I. I) D. G. IV: 164.

6-631. "The Great Insect fears only the benevolent man." i.e. "A very wicked man fears no one but a very good man in whose presence he is cowed." Sm. 363.

7-632. When tigers transform themselves into men, their tails do not change. (E. Y. Appendix) P.

a. The Chinese believe that a tiger eats a person only when he is commanded to by the gods. So such a destruction comes as a punishment for evil deeds; and only an evil person will suffer such a fate.

b. A prefect, of the city of Hsüang (宣), turned into a tiger and devoured his people. The people could only protect themselves by calling out his name, upon hearing which he would flee.

some man to marry him. Quite often he appears as a priest or deeply religious person.¹ Under these conditions he will quote the sacred books, and his actions will apparently be so devout as to completely deceive, one. He will then lead the dupe to a deserted place, and there kill and devour him. "When the tiger looks into the mirror," even though he may be in the form of a man, he sees his image as it really is,² and this so frightens him that he immediately leaves. So for protection, when a Taoist monk is about to enter the mountains, he wears a mirror some place on his body. Whether in human or animal form, a change can be made by simply putting on or off his skin.³ This method of a quick metamorphosis makes him most dangerous to man.

When a man has been killed and devoured by a tiger, his soul becomes a demon, called a ch'ang kuei (倭鬼).⁴ It then is associated with the tiger, as his servant. Its duty is to entice victims within the reach of its master.^a It also leads him to the vicinity of other possible prey, and excites him to further destruction, thus seeking its own release. For not until it has caused a substitute to be consumed, will it be free to take up its journey into the Unseen World. So this spirit-slave⁵ of the devoured person becomes as dangerous as its owner.

The were-wolf is as dangerous and to be feared⁶ as much as the

Were-Animals
e) Were-Tigers
3. Taking Human Form

Were-Animals
e) Were-Tigers
4. The Ch'ang Kuei

動了、 狠心動 不了。	637 人死於 虎、則 爲倭鬼、 導虎而 行。	頭。 635 人過死 留名、 鷹燕虎 豹過死 留聲。 皮。	633 老虎掛 素珠、 假慈悲。
	638 人心能	636 爲響 虎作 倭。	634 虎頭照 鏡子、 二虎

1-633. "For a tiger to wear a string of praying beads is hypocritical goodness." Used of hypocrites. Doo. 684-P.

2-634. "When the tiger looks into a mirror, there are two tiger heads." Used of a woman who has taken a second husband. Doo. 685-P.

3-635. When a man dies he leaves a reputation, as the tiger leaves his skin. i.e. Everyone leaves a reputation. (G. Y. 4: 27) P.

4-636. To be a ch'ang for a tiger. i.e. To help another to greater wickedness. (T. Y. 9: 109) P.

5-637. "When a man has been slain by a tiger, he becomes a ch'ang kuei, which leads the monster as a guide." i.e. To catch another victim. Used where a victim becomes more evil than the one who led him astray. D. G. V: 554-P.

6-638. While a man's heart may be moved, a wolf's heart cannot. Used of a merciless person. P.

a. A were-tiger may have several ch'ang kuei at the same time.

tiger,^a although perhaps not quite as common. Nearly all the evil ascribed to the one may also be charged against the other.² While the haunt of the latter is the mountains, the former prefers the plains. He infests the places where men are most apt to pass, killing and destroying.^b He also has the ability to change into human form at will,³ the more readily to deceive⁴ and secure his victims. When he does do so, he may often be detected by his long sharp teeth.⁵ So the having of peculiar teeth is a thing to be feared. Whether in human or beastly form he is a menace to society, and something to be dreaded⁶ by all.

Were-Animals
f) Were-Wolves

The great fear which the people have for these animals leads them to attempt their destruction. They seek to accomplish this by means of traps,⁷ poison,⁸ and various devices. It is very dangerous⁹ for those undertaking to do so,¹⁰ but at times they are

反被虎傷。

648 把臥着老虎哄起來了、自找吃虧。

645 準備窩弓擒猛虎、安排香餌釣金鰲。

646 吃了砒霜藥老虎。

647 打虎不着、

狀。

642 狼狠爲奸。

643 牙尖齒利、令人生畏。

644 麻稽杆兒打狼、兩頭見害怕。

639 是狼、走盡天下吃人、是狗、走盡天下吃屎。

640 心如虎、面如豹。

641 狼狠萬

- 1-639. All over the world, a wolf will eat men; while the dog will eat refuse. i.e. One of ability has plenty to eat no matter where he goes, while one of no ability always is in need. P.
- 2-640. "A tiger-like heart, a wolf-like face,—smiling and treacherous." B. C. 2167.
- 3-641. "10,000 appearances of the wolf and the 'pei.' In dire confusion." W. M. 168.
- 4-642. The wolf and pei are treacherous. i.e. Two evil persons combined in doing wrong. P.
- 5-643. If the teeth are pointed and sharp, they cause men to fear. Used of one with a smooth tongue. P.
- 6-644. "To beat a wolf with a hemp stalk,—both parties afraid." i.e. The aggressor fears because he knows his own weakness, the one on the defense because he does not know the other's weakness. Doo. 441-P.
- 7-645. You must prepare a hidden bow in order to catch a fierce tiger; you must prepare fragrant bait to catch the mammoth yellow fish. i.e. The outlay must be large if you wish to do great things. (S. G. XII: 8) P.
- 8-646. To eat arsenic to poison the tiger. i.e. To injure oneself in order to harm others. (S. S. H. S. II: 76) P.
- 9-647. "To miss hitting the tiger and to get mauled by the tiger instead." i.e. When one would harm another it reverts upon himself. Gi. 4920-P.
- 10-648. To arouse a sleeping tiger,—self sought harm. i.e. To bring injury upon oneself. P.

a. As the tiger needs the ch'ang kuei, so the wolf must have its pei. c

b. See proverb 822.

c. See proverb 697.

successful.¹ When one is caught it is immediately killed. They also may be lured away from their natural² environment,^{3-a} and worried to death by dogs.⁴ If one has been the cause of the loss of too many lives,⁵ Heaven aids in its extinction. Although men constantly try to rid themselves of these enemies, they are continually fearing "the tiger in front and the wolf in the rear."⁶

Were-Animals
g) Attempts to Destroy Them

Among the were-animals the were-fox is noted as malicious and crafty. It oftentimes pretends to be the tiger,⁷ and men thinking the King of Beasts is present, in their terror, will do almost anything to escape. Its chief trait is deceit.⁸ Its methods are numerous. It has even been known to enter the temples, take the form of Buddha, and receive the worship accorded to him. The fox spirit is said to be

Were-Animals
h) Were-Foxes

雞籠、不偷雞也、是偷雞。

太重。

654 前畏虎、後畏狼。

655 狐假虎威。

656 黃鼠狼圍着

651 調虎離山。

652 一虎難敵衆犬。

653 老虎掉在山澗裏、傷人

649 老虎
也還打睡
也有困睡
時候兒。

650 猛虎不在當道臥、困龍也有上天時。

1-649. "Even the tiger takes a nap." i.e. All blunder at times. Doo. 683-P.

2-650. A fierce tiger does not sleep in the middle of the road; there are times when the tired dragon ascends to heaven. P.

3-651. To move the tiger away from the mountain. i.e. To get rid of a trouble maker. P.

4-652. It is difficult for a tiger to resist all the dogs. i.e. Regardless of one's strength he cannot resist everyone. (Go. 145) P.

5-653. The fierce tiger has fallen into a mountain torrent,—he has injured men too severely. Used of one who has injured others, when he comes to grief. (Go. 43) P.

6-654. To fear the tiger in front and the wolf in the rear. A dilemma. (L. G. S. 169) P.

7-655. "The fox assuming the majesty of the tiger. Used of taking advantage of power to do evil." (Y. S. 4: 10) St. 313.

8-656. A weasel circling a chicken coop,—he does not steal chickens, yet he is a stealer of chickens.^b Used of one who does not do a thing only through the lack of the opportunity. P.

a. See proverbs 201, 240, and 242.

b. It is quite common to see a person bow in worship to the weasel as it carries off a chicken it has caught. The weasel is believed to be another form of the fox spirit and is also so worshipped.



THE FOX SPIRIT.

fond of chickens, and fresh fruit.¹ Like the dragon it is the possessor of a pearl,^{2,3} which it carries in its mouth. It quite often takes the form of a beautiful woman.^a It marries and makes a home, but always in time causes its husband and children to go insane. Wherever it goes it causes disease, disaster, and death. When it is in human form, there is only one thing which will betray it. It has not the power to change^b its tail.^{4,5} This often leads to its discovery.⁶ The fox makes its home in caved-in graves. Here it comes in contact with corpses, breathes in the soul substance still remaining there, and so receives the power of changing to man's estate. At times it simply puts on a skull and is able to transform itself. It is cunning⁷ and

難得變。

661 燒尾。

662 露狐狸尾有露出來。

663 你是狐狸變的。

659 狐口中媚珠、若能得之、當爲天下所愛。

660 狐狸精變人、尾巴

657 狐狸是喜歡的鮮果子、不拿人家的銀錢什物。

658 口吐珠璣。

1—657. The fox spirit likes fresh fruit; he does not take the gold, silver, nor any of the articles of the home. Used as a reply to an insinuation that the fox spirit took some missing article. (S. M. 8) P.

2—658. The mouth spits out pearls. *i.e.* His words are as valuable as pearls. P.

3—659. "The mouth of the fox contains a bewitching pearl if you get it you will become a favorite of the whole world." *i.e.* You will be able to bewitch people. (G. S. II: 51) D. G. 594-P.

4—660. When the fox spirit changes into a man, it is hard for his tail to change. *i.e.* Blood will tell. P.

5—661. "To burn off his tail." *d* Used of one who is promoted to a higher office, or who has received a literary degree. (Y. S. 4: 4) D. G. IV: 166-167.—P.

6—662. The fox's tail has again come out. *i.e.* The real man has been revealed, or the secret is out. (S. S. M. 19) P.

7—663. You have been transformed from a fox. *i.e.* You are treacherous. P.

a. The female fox turns into a woman and seeks a man who will make love to her. She then kisses this pearl into his mouth, and he immediately becomes wise. It is said that Chu Fu Tzu had no success until he thus obtained a pearl. There is a story current in Wuhu, Anhwei, that every night the fox spirit comes to the top of a certain pagoda and spits out these pearls.

b. See proverb 632.

c. Taoist priests in seeking to injure some one, will draw a charm and throw it into a well. Those who drink the water grow a tail, and to get rid of it one must have it burned off.

d. When one receives this advancement he celebrates the event with a feast. This is called the "burning off of the tail." It marks the leaving of the old condition for the new.

malevolent,¹ and is always seeking some new disguise in which it can bewitch and destroy men.²

Not alone do the Chinese think tigers, wolves, and foxes are supernatural beings, they also believe that all living creatures of every kind may be possessed of these spirits. The domestic animals with which men daily have the closest contact^a may be were-demons. The man you are dealing with may be a were-horse³ in human shape.⁴ Again he may be a donkey or an ox. The monkey oftentimes assumes the form of a Buddhist devotee. Like the wolf, he is of a cruel nature, and to be feared. So much so that it is said, were there no tigers in the mountains, they would become the were-kings. The dog⁵

Were-Animals
i) Other Animals

管到百人家。	蓋、終久總要漏出馬腳來。	馬看蹄爪。	現形、說狐而狐尾露。	664 九尾狐、不好惹的。
	668 惡犬	667 任你千方百計的遮	666 人看自小、	665 談鬼而鬼

1 664. It is not best to provoke the nine-tailed fox. *b* i.e. One it is not safe to provoke. (Y. S. 4: 11) P.

2—665. Talk of the demons and they will appear; talk of a fox and his tail will be seen. P.

3—666. You can see the man in the child; you can see the horse in its hoofs. P.

4—667. You may have a thousand plans and a hundred devices to cover it up, but in the end the horse's hoof will be manifested. i.e. "Murder will out." P.

5—668. "The fierce mastiff controls (watches) a hundred peoples's houses." i.e. Though a man may be bad, he may still protect the people of his own village. Doo. 187-P.

a. There is a legend of a girl named Ts'an Nü (蠶女), who when her father was away in battle, looking at one of the horses belonging to the family remarked, "I would marry you if you could bring my father safely to me." The horse broke its halter and left, found her father, carried him out of the battle and home. Later when the horse acted like he desired the girl to keep her promise, she told her father. Whereupon he became enraged, killed, and skinned the animal. The girl stamped on the skin and said, "You a horse wanted a human being for your wife, therefore we have killed and skinned you, how do you feel now?" At this the skin enfolded her, and she became a silk-worm's cocoon. She is now worshipped, as the Lady with a Horse's Head (馬頭娘). She is usually represented in a horse's skin. She protects the culture of silk worms and mulberry trees.

b. Of all were-foxes the nine-tailed variety has the greatest power of bewitching people. The story is told, that Chou Wang (紂王), while traveling spent a night in a temple. He saw there a female idol, which he thought very beautiful. He remarked that were she a living girl, he would add her to his home. The goddess felt insulted, and ordered a nine-tailed fox to eat the soul of Chou Wang's wife and possess her body. From that time on Chou Wang, urged on by his wife, continually committed evil. At one time his wife told him that if he would build a Lu T'ai (鹿台) an immortal woman would come to his home. When it was completed, she found a fox's den in which there were thirty-nine were-foxes, and invited them to the Lu T'ai to a feast. As they drank wine the tails of all became manifested. (A were-animal cannot drink wine without revealing its true nature.) Pi Kan (比干), the minister who was serving the feast, saw this, and when they left followed until he saw them turn into foxes and enter their den. He then commanded a general to exterminate them. Chou Wang's wife hated Pi Kan for this, and through strategy had his heart cut out.

like the fox is crafty. He will watch over and care for a whole neighborhood, but is ever looking for a chance to do evil. Persons persecuted to death are often allowed to return to the earth as cats, with the power of turning their enemies into rats, so they can torture and punish them. There is scarcely an animal¹ concerning which there are not stories showing its spiritual power, and to which worship has not been paid.

What they believe about the animals, they also believe about the birds.² When they have lived to a great age, they become possessed of these spirits.³⁻⁴ They also may be the souls of men who die through injustice. The were-birds often transform themselves into pretty girls, and for years live in the midst of men. One of the

Were-Animals
j) Were-Birds

672
化爲黃鶴。

財死、鳥爲食亡。

671
老鶴千年壽。

669
兔子成精、比老虎利害。
670
人爲

- 1—669. "A hare having become an elf, is more destructive than a tiger. i.e. When a mean man obtains power, he treats the people more cruelly than a man of real power does." Doo. 687.
2—670. "Man perishes in the pursuit of wealth,^a as the bird meets with destruction in search of its food." i.e. Avarice kills. (H. W. 8) Dav. 90-P.
3—671. The old crane is a thousand years old. Used in wishing one long life. P.
4—672. "Changed into a yellow crane.^b Mysteriously disappeared." Also used of a thing not completed, or of one who dies. (T. Y. 12: 24) W. M. 35: 5-P.

a. This proverb comes from a story of two brothers, one of whom was rich and the other poor. The poor brother had a large tree in his yard. One day when in need of fuel, he decided to cut it down. But upon starting to work, a bird which had its nest in the tree, implored him to spare it. The man replied he was so poor he must have it to burn. The bird then promised to lead him where he could obtain wealth, if he would leave it. The man agreed, and the next night the bird carried him to a place full of jewels and precious metals, but warned him they must leave before day break or the reflection of the sun on the gold would kill them. The man gathered all he could and they returned. The elder brother seeing the bettered condition of the home, begged him to tell the cause, and finally he did so. Whereupon although not in need of money, he also went out and made as though he would cut the tree down. The bird acted as before and promised to take him the next night. Upon their arrival although repeatedly warned by the bird, the man, because of avarice, would not leave the gold. Finally the sun came up, and the reflection killed him. The bird seeing the man was dead, thought it a chance for food, and remaining to devour him was in turn killed.

b. "From a fairy story in the "Shen Hsien Chuan" (神仙傳), of the transformation of one Su Hsien-kung (蘇仙公), of Kwei-yang, into a crane, which flew away."—A Manual of Chinese Metaphor.—C. A. S. Williams. P. 36.

quaintest beliefs, is that of the were-ducks. When a man and wife are well mated in this life,¹ after death they may become mandarin ducks² and will not be again separated, thus the birds of the heavens come in for their share of fear and honor.

The were-serpent brings disease, misfortune, and death. It is an instrument of punishment from the gods. Like the real snake it is truly venomous.³ It has the power of projecting its soul into a person, and causing him to sicken and die.⁴ Even its shadow⁵ may cause harm. They say shrewish women, because of their dispositions, are changed into them. It is indeed one of the most dangerous and most feared of the were-animals.

Like the other animals the were-fish may be a power for the harm of man. They believe that it gains its soul from the body of a man who has drowned. This spirit is thought to bring disease and trouble. It often takes the form of a gigantic demon, which then attacks one. It is also thought to come as a woman, marrying and living happily for years before destroying her husband and children. One is never safe from the harm they may cause.

The belief in the were-beings keeps the people in continual fear.

自起猜疑。	蜜、心裏毒似蛇。	673 鴛鴦成雙對。	1—673. "The husband and wife (lit, the mandarin ducks) become a (happy) couple." This expresses the hope that the bride and bridegroom will be thus. Doo. 678-P.
	776 佛口蛇心。	674 拆散鴛鴦。	2—674. To separate the mandarin ducks. i.e. To break up an engagement, or separate a husband and wife. P.
	677 杯中蛇影、	675 口裏甜如	3—675. "His mouth is sweet as honey; his heart is venomous as a snake." i.e. Good professions but an evil heart. Sc. 1367-P.
			4—676. "A Buddha's mouth and a serpent's heart,—his professions are fair, but his heart is venomous." (C. T. S.) Doo. 187.
			5—677. "The shadow of the snake in the cup, ^a —self created suspicion." i.e. One overly suspicious. (Y. S. 4: 10) St. 321-P.

a. Yoh Kuang (樂廣), a prefect of Honan, gave a feast. One of his guests saw the reflection of a bow, hanging on the wall, in his wine cup and fancied it was a snake. He thought he had swallowed it and became very sick. The Prefect upon hearing about it, again invited him, and showed him what the reflection really was, whereupon he recovered.

For "the jackal and the wolf¹ block the road,² and the tiger and leopard guard the pass." There is danger on every hand.³ Because of this, the little mirror is hung up at the door of their homes as a protection against them.

Were-Animals
m) Results of the Belief

Should a were-animal in human form come to call, he would see himself revealed and flee. This superstition has made it possible for many a man to claim that his enemy was were, and cause him to come to harm and oftentimes death, at the hands of the people. Once thus accused one will always be looked upon with suspicion by his fellows. There is almost no beast, insect, bird or fish, which may not be a were-animal. This possible menace follows one wherever he may go.

There is another class of supernatural beings, which we may call the spirit-animals. Their coming does not bring evil to man. They are four in number, namely, "the Unicorn, the Phoenix, the Tortoise, and the Dragon."⁴ They have the power of making themselves visible or invisible at will. Their appearance means happiness and good fortune.⁵ They are supposed to bring peace to the home they favor with their presence. So they are looked upon as a blessing by the Chinese.

The Four Spirit-Animals

四靈。

682 天賜麟兒。

680 明知山有虎、莫向虎山行。

681 麟鳳龜龍、謂之

678 豺狼當道、安問狐狸。

679 豺狼當道、虎豹守關。

1—678. When the wolves block the road, why examine the foxes, *a. i. e.* A great robber is at work, why question petty thieving. Used of bad officials, or when a high official is blocking things and his underlings are blamed for it. (S. T. 217) P.

2—679. The jackal and the wolf block the road; the tiger and the leopard guard the pass. *i. e.* Unjust, oppressive officials. (S. 57) P.

3—680. "If you know there are tigers in the hills, don't go there (to cut fire-wood)." *i. e.* Be prudent. (Pe. 186) Doo. 482.

4—681. "The Unicorn, the Phoenix, the Tortoise, and the Dragon are the four spiritually endowed creatures." (Y. S. 4: 9) St. 308.

5—682. May Heaven give a unicorn son. Used in wishing one the fortune of having a good child. P.

a. During the Han dynasty (漢朝) an Emperor gave Chang Kang (張綱) instructions to investigate conditions among his people. When he arrived at Loh Yang (洛陽), he buried the wheels of his cart and refused to go further, using the above proverb. He returned to the Emperor and reported that General Liang Chi (梁冀) was breaking the laws of the country, and that reforms should begin among the higher officials.

"The Unicorn¹ is the prince of all beasts."² It is seen but seldom.^a The last time is supposed to have been in 1368 A.D. Yet its name is continually upon the lips of the people.³ When desiring to be very polite, a most common wish is "may the unicorn's hoof bring you luck."⁴ It comes to herald^b a time of good government⁵ and virtue among men. Its appearance is an omen of peace. It loves and would protect all living things.⁶ Because of its kindness, and the blessings it brings, men eagerly long for its coming. It is a friend.

Spirit-Animals
a) The Unicorn

"The Phoenix^c is the chief^d of the hundred birds."⁷⁻⁹ It is a

爲百鳥之長。	鳳之於飛鳥。	686 麟趾呈祥。	683 麒麟之於走獸。
	690 鳥中之鳳、魚中之龍、出類拔萃。	687 唐虞世兮麟鳳遊。	684 麟爲衆獸中之王。
	691 鳳	688 麟趾念切。	685 麒麟送子。

- 1-683. "There is the K'e-lin among quadrupeds," i.e. He is a superior man. (M. II: I: II: 28) L. C. II: 71-P.
- 2-684. "The Unicorn is the prince of all beasts." Doo. 680.
- 3-685. The unicorn bringing sons. Used in wishing one to have children. P.
- 4-686. "May the Unicorn's hoof bring you good luck." i.e. Nice children. (Y. S. II: 1) Gi. 7186-P.
- 5-687. In the time of T'ang and Yü the unicorn and phoenix wandered about. Used in speaking of the golden age. P.
- 6-688. Desiring the foot of the unicorn. i.e. Desiring a son. P.
- 7-689. "There is the Fung Hwang among birds." Used in comparing men. (M. II: I: II: 28) L. C. II: 71-P.
- 8-690. "Among birds the Phoenix, among fish the Dragon, chiefest of the class. Used of one who rises above the level of his fellows. Sm. 246-P.
- 9-691. "The Phoenix is the chief of the hundred birds." i.e. All birds. (G. Y. C. VI: 5) Doo. 680.

a. The unicorn has a body resembling a deer, a round neck, the tail of an ox, the forehead of a wolf, red eyes, and a single horn. It is courteous, and benevolent.

b. Before the birth of Confucius a unicorn appeared to his mother and presented her with a jade tablet, on which was inscribed, "the son of the essence of water will follow the fallen house of Chou, and become a throneless king." Another appeared shortly before his death. Shu Sun Shi (叔孫氏), while gathering fuel, caught and broke the leg of this one. He took it home but not recognizing it, sent for Confucius. When Confucius saw it he burst into tears, and throwing down his pen refused to finish the Ch'un Ch'iu (春秋). He believed his doctrines could not gain way because of the death of the unicorn. His disciples completed the book after his death.

c. See proverb 681.

d. The phoenix is described as having a back like a unicorn, a neck like a snake, a tail like a fish, feathers like long scales, a breast like a goose, and a beak like a chicken. It is supposed to possess the five virtues. Its head which is light green represents merit, or benevolence. Its breast is white standing for righteousness. Its back is red standing for propriety. Its throat is black representing knowledge. Its feet are yellow representing faithfulness.

favorite of art and legend. It is not to be found easily,¹ so through careful planning^a and right living, man seeks to lure it to his home.² It is reputed to rest only in the wu³ t'ung⁴ tree⁵ or on⁶ bamboo.⁷⁻⁸ So the people seek to develop these about their dwellings in order to attract it,⁹ and thus gain peace and happiness. It will not remain¹⁰ near a family where there is discord.¹¹ Only to the household which is

Spirit-Animals

b) The Phoenix

不如雞。

702 求鳳未就。

居無竹。

699 庭栽棲鳳竹、池養化龍魚。

700 枳棘非鸞鳳所棲。

701 得意的鰲貓歡似虎、失時鳳凰

695 家有梧桐樹、引進鳳凰來。

696 鳳棲梧桐。

697 鳳無竹不棲、狼無狼不行。

698 甯可食無肉、不可

692 草雞窩裏、拉不出鳳凰來。

693 鳳凰非梧桐不棲、非竹實不食。

694 沒有梧桐樹、叫不着鳳凰來。

1-692. "A Phoenix is not to be got from a hen's nest. i.e. No figs from thistles." Sm. 254.

2-693. The phoenix without the wu t'ung tree^b will not roost, and without the bamboo fruit will not eat. (S. S. T. 23: 8) P.

3-694. "If you have not the Wu Tung tree you cannot call the Phoenix to come" i.e. Without virtue one cannot gain the best. M. G. 1142-P.

4-695. "The family that has the Wu Tung tree will attract to it the Phoenix." i.e. Virtue brings happiness. Sm. 254-P.

5-696. "The phoenix roosts upon the Wu Tung tree. An auspicious omen." W. M. 170: 2.

6-697. "The Phoenix does not roost except upon bamboo. The wolf never goes without the pei." i.e. Mutual help is necessary for the best work. Doo. 678-P.

7-698. "Better meals without meat, than a home without bamboo." i.e. Better poverty than home without virtue. Gi. 2616-P.

8-699. Before your hall plant the bamboo that the phoenix rests upon; in your ponds rear the fish that become dragons. i.e. Have the best. (H. W. 3) P.

9-700. The luan and phoenix do not roost on thorny bushes. Used of a great man in a small position. (Y. S. I: 10) P.

10-701. "A brindled cat in high spirits disports itself like a tiger; a phoenix in unpropitious circumstances is not equal to a chicken." i.e. Everything depends upon the lucky period. Mat. 144-P.

11-702. "To seek a phoenix without success. To try in vain to get married." (T. Y. 6: 15) W. M. 169: 1.

a. It will not step on grass, nor eat any living thing.

b. The *sterculia plantifolia*.

virtuous,¹ harmonious,² and propitious, will it come and guarantee³ good fortune.^a Whenever and wherever the Tao flourishes^b it appears.⁴ It is loved and its presence desired by all men.

The spirit-tortoise^d is a source of fortune.⁵ As it is believed to have foreknowledge, its great benefit is in the aid it renders and information^e it gives through divination. Although not as prominent⁶ as the dragon,^f unicorn, or phoenix, mythology is full of stories showing its service⁷ to man.⁸ Like them it will not stay in places of discord or trouble, but seeks other and more peaceful localities. So if one would have the helpfulness of its presence, and the accompanying blessings upon his home, he must cultivate a virtuous life. To the good it brings happiness.

Spirit-Animals
c) The Tortoise

可 先知。	鳳 不落無寶之地。	703 鳴鳳朝陽。	1—703. The male phoenix sings facing the sun. Use of one understanding what is obscure to others, or of one speaking the truth regardless of results. (Y. S. I: 10) P.
710 見乎蓍龜。	707 像一箇靈龜。	704 鳳凰于飛、和鳴鏘鏘。	2—704. "The male and female Phoenix fly together, singing harmoniously with gem like sounds." i.e. Husband and wife living harmoniously. (T. D. III: XXII: 3) L. C. V: I: 103-P.
	708 介蟲之長。	705 鳳鳴高岡。	3—705. The phoenix singing on the lofty ridge. i.e. The actions and words of men in high places are different from those of lower levels. (Sh. K. 3: 2: 8: 9) P.
	709 龜	706 鳳	4—706. The phoenix will not alight save on precious ground. i.e. Where there is virtue and good government. (Go. 104) P.
			5—707. "Wise. Lit. Like an efficacious tortoise." Sc. 1061.
			6—708. The tortoise is the chief of all the shell tribes. i.e. He is a leader in his class. (S. S. T. 29: 6) P.
			7—709. The tortoise has foreknowledge. (L. K. V: XIX) P.
			8—710. "Events are seen in the milfoil and tortoise." i.e. Whether the country will flourish or fall. (D. M. XXIV) L. C. I: 281.

a. See proverb 209.

b. See proverb 687.

c. The were-tortoise is not to be confused with the spirit-tortoise. The were-tortoise usually appears in human form as a lewd woman, and leads men to sin. To call a man a tortoise is to curse him, as one thinks of the were-tortoise, and its associations. The spirit-tortoise helps in many ways to bring man fortune.

d. See proverb 681.

e. In the time of Yü (禹), Heaven sent the spirit-tortoise. On its back was the character wen (文). Its back was divided into nine sections. From this Heaven gave Yü the Great Plan with its nine divisions.

f. The dragon has already been treated as the God of Waters.

The belief in and fear of the spirits, has stronger hold on the Chinese mind than any of the other religious ideas. As they think they are everywhere, any means that can be thought of is used to gain their good will. In the case of the ancestors and spirit-animals, fortune and happiness will be the reward of one's success. While with the were-animals^a and other malignant demons, man but wishes to appease and escape them. To thus provide for oneself and home, in relation to the Spirit-World, is one of the most important duties of the head of the family.

Right Relationships with the Spirit-World are Necessary

^a. The were-animals always in the end harm men, but the spirit-animals always are a blessing to them.



The Orphan Spirit.

CHAPTER V.

MAGIC.



b

Every ethnic religion is filled with magic. It is used as a method of gaining one's desires from the gods, and of controlling the evil spirits which are ever ready to harm one.

Magic is Prominent in Every Ethnic Religion

Through it they would win the blessings of long life,

happiness, and prosperity. It not only will afford one protection, but also offers an easy means of revenge. Wherever the gods fail to grant one's prayers, he resorts

to magic as a plan to forcibly obtain his wishes. Through it the unseen and hostile powers are governed for one's benefit, and the discomfiture of one's enemies.

Not only have the Chinese a world peopled with spirits, but in addition every place is full of influences^a which can harm or help one. To the extent one understands, and puts himself in accord with them, will he prosper. Feng Shui They must also stand in the right relationship to each other, or the entire neighborhood will suffer.

The world is composed of five elements; wood, fire, earth, metal, and water. Their combinations are the source of everything, even to the happiness or distress of a human¹ life. They mutually cause each other, in rotation. Wood produces² fire,^c fire^d earth, earth^e

712

五行不全。

可

不知醫。

可

不知山、不

711

爲人子、不

1—711. "No son of man should be ignorant of matters relating to grounds and mountains, nor of medical art." D. G. III: 938.

2—712. The five elements are incomplete. P.

a. "There are seventy-two evil influences, that are constantly besetting unguarded doors."—Studies in Chinese Life.—A. Grainger. P. 72.

b. The Pa Kua.

d. See proverb 177.

c. See proverb 175.

e. See proverb 179.

metal,^a metal water,^b water wood,¹ and so on around and around. From the opposite viewpoint, these elements are opposed to each other, and mutually destructive.² "Wood overpowers earth, earth conquers water, water³ vanquishes fire,⁴ fire conquers metal, and metal overpowers wood."⁵

Feng Shui
a) The Five Elements

These when properly united, create an influence which gives peace and prosperity, or when incorrectly joined, result in one which brings suffering and calamity to those living in that neighborhood. They affect one only while he remains in that locality.⁶ Should he move, he would put himself under the control of a different combination. Thus the five elements, from which everything comes, affect all life.

The chief influences with which one has to deal, and those which give name to this prevalent belief, are feng shui (風水), or wind and water. There is a regular system for them to follow, and while in their proper order everything is peaceful, man is happy and contented,⁷ and the country flourishes.⁸ When they leave their

泰民安。

720 佳城鬱鬱。

勝金、金勝木。

718 跳出三江界外、不在五行中。

719 風調雨順、國

715 水火不同居。

716 水火無情。

717 木勝土、土勝水、水勝火、火

713 木生火、火生土、土生金、金生水、水生木。

714 相生相尅。

1—713. "Wood produces fire, fire produces earth (i.e. ashes), earth produces metals, metals produce water, and water produces wood (viz. Vegetation)." D. G. III: 957.

2—714. "Mutual production and mutual destruction." C. C. E. 93.

3—715. Water and fire cannot be put together into the stove. i.e. Opposites will not mix. (F. S. 7: 2) P.

4—716. "Fire and water have no feelings." i.e. Show no partiality. Doo. 675-P.

5—717. "Wood overpowers earth, earth conquers water, water vanquishes fire, fire conquers metal, and metal overpowers wood." i.e. The five elements are mutually destructive. D. G. 3: 957-P.

6—718. One who flees outside the three rivers is no longer under the five elements. i.e. One leaving a place or position is no longer controlled by or responsible for it. (S. M. 38) P.

7—719. "When the winds (feng) blow harmoniously and the rains (shui) come down regularly, the Realm shall flourish and the people live in peace and comfort." D. G. 3: 943.

8—720. The luxuriant auspicious city.^c Used in speaking of a lucky burying ground. (Y. S. III: 13) P.

a. See proverb 176.

b. See proverb 178.

c. When Hsia Hou Ying (夏侯嬰), of the Han dynasty (漢朝) died, as they were escorting his casket, suddenly the horses neighed, with such wailing mournful tones that the procession stopped. Upon digging into the earth, they found a stone tomb on the top of which were the words of the proverb quoted, to which was added "which has not seen the light of day for three thousand years." Everyone immediately said that he must dwell there. So they buried him in the stone vault.

course evil results, everything goes wrong, and the people have trouble and poverty. When the home or grave¹ is properly located, good combinations will make the spot a happy one.² It must not be located so water will be flowing directly towards it, as that would be antagonistic, and make bad luck certain.^a Also the ground must have certain configurations, as a defense against the wind when coming from the wrong direction. A place is lucky when there is protection against the evil and a free entrance to the good. Everything is governed by its relation to feng shui. So one can readily see how society and even the life of man depends upon the influences.

These influences gain much of their power and tendency to good or evil from the direction of their coming. If those from all four quarters can unite harmoniously upon one spot, it will be a lucky place³ for grave or home. The winds and rains will come in their proper course and bring prosperity. The feng shui of the universe is divided between and governed by four different beings. The azure dragon controls the East, the red bird the South, the white tiger the West, and the black tortoise the North. One especially desires to be in a locality under the power of the dragon, as it is the most propitious^b animal. When all the influences from all directions are favorable,⁴ man has peace, fortune, and happiness.

Feng Shui
b) Wind and Water

Feng Shui
c) The Direction from Which
the Influences Come

靠、雨邊又有抱、中間必有箇別竅。

當門坐、無災必有禍。
724 前有照、後有

722 有福之人、不落無福之地。
723 白虎

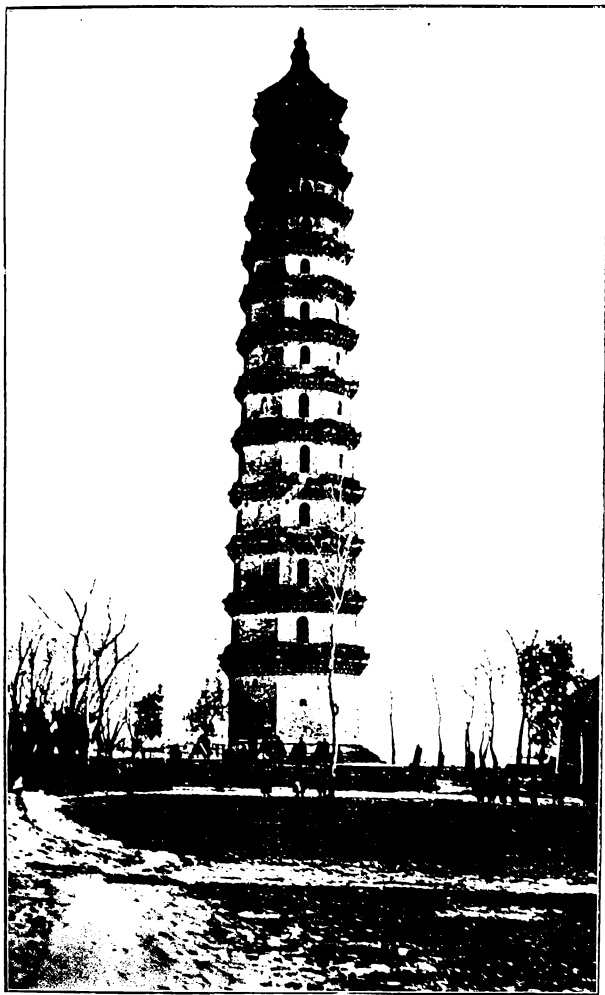
721 陰地不如心地好、福地真要福人登。

- 1—721. To have a good burial spot is not equal to having a good heart field; lucky places truly have those destined for happiness to rest upon them. i.e. If one cultivates the heart, happiness will result. P.
2—722. One destined for happiness will not fall upon an unlucky place. i.e. If one's fate is right he will have a lucky spot without the use of a geomancer. P.
3—723. If the white tiger sits facing the door, should there not be misfortune, there will be calamity. P.
4—724. In the front there is a screen, in the rear there is something to lean upon, on each side there is a support, c in the center surely there is,—try it and see. i.e. A very propitious burial spot. P.

a. The most propitious location will have the dragon on the left, the tiger on the right, the red bird in front, and the tortoise at the back.

b. See proverb 210.

c. If a grave has a mountain in the rear, a small hill in front, the green dragon on the left, and the white tiger on the right, it will be sure to give one's descendants wealth and official emoluments.



THE PAGODA.

The five elements are produced by the action of the Yin-Yang.¹ The Pa Kua (八卦)^a shows the workings of these principles.^b So if one truly understands it, he will be able to know the relations of the elements of a place, and the influences which their combinations produce. The Pa Kua is simply the grouping of the eight possible combinations, in three lines each, of the Yin-Yang representations. The whole lines represent the Yang and the broken lines the Yin. Each combination shows either a good or an evil influence.^c So by placing it in its proper position to the directions, one is able to accurately determine the feng shui of any particular spot.

Feng Shui
d) The Pa Kua

As the feng shui can make or mar the happiness of one's life, Chinese thought has attempted to create a system for controlling it. In case it is bad, both the dead and living suffer. The one cannot rest in peace, the other suffers disease and misfortune. One of the methods often employed to change the influences of a place, is to build or repair a pagoda.^d It is supposed to ward off the evil and life destroying forces. In every city, by the side of some canal or stream, or on a little hill overlooking it, one comes upon these needle-like structures. In the early evening, if one is watching the moon rise² over the hills, he may be sure to see one standing out as the spectre guardian of the district. Such indeed it is supposed to be, for it was reared to correct the feng shui. When the com-

Feng Shui
e) The Pagoda

花 木 早 逢 春。	先 得 月、 向 陽	726 近 水 樓 臺	725 陰 陽 風 水。	1—725. "The geomancy of the Yin-Yang principle." Wm. 39. 2—726. "Enjoying good opportunities. Lit. A waterside tower first catches the moon; trees and flowers in the sun first meet the spring." (H. W. 2) (唐詩) Sc. 742.
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a. For the meaning of the hexigrams, as they were developed from the trigrams and as they are now used by geomancers and in nearly all divination, see the I King, a good translation of which is found in the XVI volume of the Sacred Books of the East.—F. Max Müller.

b. The Pa Kua is often called the Eight Diagrams.

c. Mythology says that a dragon-horse came out of the Yellow River bearing on its back certain marks from which Fu Hsi got the idea of his trigrams. The meaning of the lines are supposed to be: 1. Ch'ien 乾, Heaven or the sky, faces the south, and shows untiring strength or power; 2. Tui 兌, water (in bodies), faces the southeast, and shows pleasure or complacent satisfaction; 3. Li 離, fire or the sun, faces the east, and shows brightness or elegance; 4. Chen 震, thunder, faces the north-east, and shows moving or exciting power; 5. Sen 巽, the wind and wood, faces the southwest, and show flexibility and penetration; 6. Kan 坎, water (in rain and running water) and the moon, faces the west, and shows peril and difficulty; 7. Ken 艮, mountains, faces the northwest, and shows rest or the act of arresting; 8. K'un 坤, earth, faces the north, and shows capaciousness and submission.

d. See proverb 1384.

munity is being troubled, it will go to the expense of erecting one.¹ Such an edifice is difficult of construction,² but when completed is a work of art and stands sentinel, towering³ above the surrounding country,⁴ keeping watch above its people. It also makes a good lookout, for observing the approach of an enemy; as from its lofty height one has the country around laid out before him like a chart.⁵ While they are often used in this way, their real value lies in the fact that they are protecting against enemy influences, and thus saving their neighborhood.

When fortune does not seem to rest with a home or an individual, one should seek to locate the cause. If the trouble is in his own actions or life, he can help remove the difficulty by living virtuously.

Feng Shui
f) Being in Accord with It

If the problem lies with the feng shui, he should bring things into accord with these powers. One cannot withdraw from nature, so if he would live the life of men, he should regulate himself by Heaven's plan for His world. As these forces control his happiness and sorrow, they are all important⁶ to him.⁷ So he must either live

圓一寸間。

理。

733 不在水兮不在山、不勞巧計用機關、欲求富貴王侯地、只在方

層之臺、起於累土。

731 欲窮千里目、更上一層樓。

732 要求地理、先求天

727 蓋寶塔頂。

728 要他來蓋這箇寶塔頂。

729 萬丈高樓從地起。

730 九

1-727. "(Please) cover this pagoda (with a) top. i.e. Help me out with a last subscription." Used of an affair which others cannot finish, when one of ability comes and brings it to completion. Also to put the finishing touches on anything. Wil. 307-P.

2-728. He must come and put a top onto the pagoda. i.e. When a thing is about completed, and a third party comes in, gives it face, and so brings it to a happy conclusion. (G. H. 93) P.

3-729. "The loftiest towers rise from the ground." i.e. All things should be done gradually. Sc. 80-P.

4-730. "Nine storied terraces rise by a gradual accumulation of bricks." Sc. 93.

5-731. If you desire to see a thousand li, you should ascend to the top story (of a pagoda). i.e. One must work for anything worth while. (Go. 260) (唐詩) P.

6-732. "If thou desirest to find the beneficial influences of the earth (地理) then first gain those of the Heavens (天理)." i.e. Cultivate virtue. D. G. III: 1039-P.

7-733. It does not depend upon the water nor the mountains, so don't trouble to use cleverness, strategy, and devices; if you desire to seek the place which will give wealth and officialdom, it is to be found in the square and circle in an inch. i.e. Fortune depends on the heart. (C. D. 3: 4: 13) P.

in a fortunate place^a or find means of turning them to his advantage.¹ Not only are they of great value to him, but also to his departed ancestors. Their graves² and their tablets must have the right influences^b or the dead³⁻⁴ cannot rest, nor will they permit their children to live in peace. So the health and prosperity of the entire family depends upon being in harmony with these forces.

To show men how to locate lucky places or to meet and overcome unfortunate conditions is the task of the geomancer. If one is to erect a building or purchase a grave site,⁵ he must first be consulted. By so doing one will be able to gain the help of these powers, for the prosperity of the home. In case one is faced with ill-luck, he will be called in to determine the cause of the trouble. He will go to the place in question, and by the aid of his mirror, in which he can see the emanations or influences, and by the use of his compass, with its magic trigrams, he will locate the difficulty. By them he

Feng Shui
g) The Geomancer

德、求地之本也。

738 尋龍點穴。

奸巧得、再生郭璞也難圖。

737 不可不修陰德、積

736 風水人間不可無、全憑陰德兩相扶、富貴若從

734 子孫無福、賴墳賴屋。

735 南山葬父、北山葬母。

1—734. "When descendants are in an unhappy condition, its the grave or the house has luckless position." Sc. 2114.

2—735. In the southern mountains to bury the father, and in the northern mountains to bury the mother. Used when a geomancer decides that the mother and father must be buried in separate places.^c P.

3—736. Men cannot do without geomancy; all depends upon hidden virtue; the two mutually help. If wealth is obtained from craftiness, should Kuo P'u come again to life it would be difficult for even him to tell a fortune. (C. D. III: 4: 13) P.

4—737. "Nobody should neglect to cultivate secret virtues, accumulation of virtuous deeds being the only firm base for all searching after felicitous grounds." D. G. III: 1014.

5—738. "To seek the dragon's and mark his den." i.e. "To fix on a lucky spot." Wm. 46: 6.

a. See proverb 921.

b. See proverb 546.

c. Feng shui causes the graves to be scattered all over the country. A home of ten may be buried in ten different places.

d. Kuo P'u understood geomancy and the calculations of the calendar. He was the student of Kuo Kung (郭公), who gave him the Ch'ing Lang Ching (青囊經). Through this the hidden mysteries of alchemy became known to him. He wrote the Shang Hai Classic (山海經), the Erh Ya (爾雅), the Mu T'ien Tzu Ch'uan (穆天子傳), the Ch'u Ssu (楚辭), the Tzu Hsu Fu (子虛賦), and the Shang Ling Fu (上林賦).

e. They hunt out the dragon's pulse, the place where the vital influences collect, and there bury the dead.

will be able to know if the stars and the shape of the earth agree.¹ He will be able to tell whether the five elements are harmoniously combined, or if not, what has caused the changed condition. For if one should "modify in any way or to any extent the environment of any particular plot of ground, the geomantic forces of the plot are affected for better or worse."^a By changing the shape of the ground,² he is able to regulate the feng shui, and thus bring back good luck.^b Through his magic at the grave, he can call into activity the influences of the earth, shan ling (山陵) and ling ch'i (靈氣), to bless the spot.³ As the happiness of the entire clan depends on the selecting of fortunate places,⁴ or the correcting of unfortunate ones,^c the geomancer becomes most necessary to Chinese society.

There are those whose faith in feng shui is apparently not as strong as it might be.⁵ Yet this is due to a native suspicion of the geomancer. It is not a real lack of faith in the system, but is

在墳、單在各自人。

743 有心田必有福地。

741 陰田不如心田、陰宅不如陰德。

742 不在莊貨不

739 天心地形、上下相應。

740 處處黃土好埋人。

1—739. "The stars of the Heavens above and the configurations of this Earth beneath correspond with each other." Used by geomancers, in saying the stars help to determine fate on the earth. D. G. III: 954-P.

2—740. The yellow clay of any place is a good spot in which to bury men. Used by one not believing in geomancy. P.

3—741. "A grave plot is not so good as a heart-plot; the house of the dead is not so good as concealed merit." i.e. Merit,^d and obedience to parents is better than a good burial ground. Sm. 196-P.

4—742. It does not depend upon one's possessions and money, nor on the family burial plot, but upon one's self. i.e. Fortune depends on one's own virtue. P.

5—743. "If one has a good benevolent heart, he will obtain a lucky grave site." i.e. One which will bring fortune. Doo. 184-P.

a. The Real Chinaman.—C. Holcombe. P. 146.

b. "It is an extraordinary fact, however, that, until a man has been buried in the ground, it is of no more value than the commonest lot of ground in the district. It is only when it has been turned into a grave that the spirits awake to a sense of the power they possess of enriching or of injuring human life."—Men and Manners of Modern China.—J. MacGowan. P. 112.

c. Should one be unable to correct the difficulty, it would be necessary to move the grave or home.

d. One must have merit and a good heart, before he can have a lucky grave spot located for him.

because they know there are many ignorant¹ quacks² making this their occupation,³ who do not really recognize one trigram from another.⁴ This makes them doubt the entire profession.⁵ Yet they believe that there is much in the art, and that every man should study it, in order to protect himself and his home. He must understand enough to know he is not being deceived, but is really receiving a propitious spot.⁶ His own and his departed ancestors' well being for all time depends upon his knowledge. Thus while they have little confidence in the honesty of the geomancer, they have a great deal in feng shui.

Feng Shui
g) Sceptics yet Believers

The Chinese believe it is possible to tell what one will be best able to do in the future through certain omens and signs. One of the most widely known methods, is that of the horoscope.^a In it divination is reduced to a system. It is cast by means of the

Divination
a) The Horoscope

749 郭呆子買墳、估堆。

說空、指南指北指西東、山中若有王侯地、何不搜尋來葬乃翁。

死、地理先生無處理。 747 三年打柴、曾看墳塋。 748 地理先生慣

744 家有陰陽宅、房子挪起來。 745 法力不大。 746 看命先生半路

- 1-744. "If you invite those who inspect houses and graveyards, you may as well move your dwelling altogether." i.e. "If one once gives way to this superstition, he might as well pull his house down, and remove it, as to do it by piecemeal." Sm. 318.
- 2-745. His magical art is not great. Used of one with little ability. (L. G. S. 84) P.
- 3-746. "The fortune teller dies in the prime of life, the Feng Shui philosopher has no burying place." Used in derision of the geomancer. Doo. 499-P.
- 4-747. "He who has split firewood for three years, is fit to inspect graveyards." Sm. 319.
- 5-748. "The Feng Shui philosophers while pointing to the south, north, west and east mumble unmeaning words. If among the hills there are places (which insure) nobility (to after generations), why do they not seek such a place and bury their own ancestors there." (C. D. 3: 4: 13) Doo. 499.
- 3-749. The fool Kuo buying a burial plot,—reckoned in a lump sum. i.e. Not according to the value of the land, nor the number of the persons to be buried. Used when giving a lump sum for a number of articles, without estimating their individual value. P.

a. "Under the Tsin dynasty (A. D. 265-420), the Taoist wizard, Hsü-sun devised selecting fortunate and unfortunate days by means of the "ten heavenly stems," T'ien-kan 天干, and the "twelve earthly branches," Ti-s'hi 地支, which form the basis of the Chinese sexagenary cycle, or Kiah-tzu 甲子. By skillfully combining the twenty-eight constellations, the five elements, the five planets,

sexagenary cycle. By the use of this they are able to determine practically every important event of life. If marriage is thought of, as the first step the eight characters (八字) are exchanged. These are then immediately compared in the cycle¹ to see^a if the elements, animals, etc. agree,^b and that there are no opposing forces.² If it shows³ everything⁴ as harmonizing, then the wedding may take place.⁵ One the other hand, should one disregard an unfortunate one, trouble is sure to result.⁶⁻⁷ It plays a large part in business, in building enterprises, in funerals, and in nearly everything one does. If the "horoscope is lucky" one may go ahead, but should there be antagonistic elements, one had best await a better time. The

星、
嫁一個
死一個。

對、兩下成婚配。
755 妨八敗命的運。
756 此婦人犯八敗

對、姻成一雙。
753 不要觀音面、只要夫星現。
754 門當戶

750 命裏帶六合、處處合得着。
751 請神算卦。
752 生成一

1-750. If one's fate has within it the collocation, by twos, of the twelve cyclical signs, wherever one may be everything will be harmonious. c P.

2-751. "To call up the spirits and reckon by the diagrams. To tell fortunes." W. M. 209: 1.

3-752. "If they match by nature, marry them." Sc. 2207.

4-753. "Do not long for beauty (face of the Goddess of Mercy) but that your husband-star may appear,—in the casting of your nativity." i.e. "Destiny secures husbands more surely than beauty." Gi. 6363.

5-754. "When doorways match and houses pair, a marriage may be settled there." i.e. One should marry in his own class. Sc. 2176-P.

6-755. Avoid the woman who has it within her fate to destroy eight lives. i.e. When she marries her husband will die. P.

7-756. This woman has the opposing eight lives' star (in her horoscope), each time she marries her husband will die. Used in cursing a woman meaning may she be thus. P.

and the two great powers of nature, the Yang 陽 and Yin 陰 principles, he evolved his system for discriminating lucky and unlucky days. These were applied in important actions of life; marriages, the building of houses, even in the petty details of domestic life, such as keeping a dog and a cat, fetching the tailor; all these events were determined upon after selecting a lucky or unlucky day.—Researches in Chinese Superstitions.—H. Dore. Eng. M. Kennelly. IV: 363-364.

a. "The Eight Cyclical Characters appertaining to the hour of the person's birth, viz., those respectively of the (年) year, (月) month, (日) day, and (時) hour."—Chinese Reader's Manual.—W. F. Mayer. P. 359.

b. "A fortune teller is consulted and the horoscopes are compared. The result may prove inimical to the wife, or to the husband; in which case it is declared unlucky. Or the horoscopes may be utterly irreconcilable, showing that a union would prove the ruin of both families, and in the face of such omens no further steps could be taken."—Studies in Chinese Life.—A. Grainger. P. 9.

c. If they are inharmonious, in the case of a woman, she is sure to lead a bad life.

casting of it is most difficult, because it is governed by the direction of T'ai Sui's home.¹ As this god yearly changes his dwelling,^a it takes one well versed in the art to properly compute the influences.² In other words, unless one's horoscope corresponds to the lucky line of the compass for the year, one must not marry, build a house, or even bury the dead.^b

The Chinese believe one's future prosperity or misfortune can also be foretold from a man's physical peculiarities. One's character and station will depend on the shape of his head, his body, or his hands and feet. Physiognomy³ is well known in China. Those following this profession may be found on almost any street. A man who has a large head⁴ will be lucky. Naturally where age is greatly revered, wisdom is believed to attend white

**Divination
b) Signs Revealed
on One's Body**

皮上掛。	可奪天。	喜歡錢、 渡蟻還帶曾知否、 陰陽分明	歲。	757 太歲頭上莫動土。
	760 頭大福也大、 有福在頭		759 看相原來是假言、 勸伊少擲	758 鵲巢背太

1-757. In the direction of T'ai Sui do not move earth. i.e. Do not provoke that person or you will suffer for it. (Y. G. 35) P.

2-758. The magpies avoid T'ai Sui. i.e. Their nests are so built that they come and go from them in the direction opposite to T'ai Sui. (B. O.) P.

3-759. From the beginning the words of physiognomy have been false; I exhort you to throw away less "glad" money; do you not know about the "saving of ants'" and the "returning of a belt"; when secret virtue is clearly manifested it can take away Heaven's (power). (C. D. III: IV: 13) P.

4-760. "When the head is big one's luck is great, for happiness hangs from the skin of the pate." Sm. 306.

a. The god T'ai Sui (the planet Jupiter) supposedly changes his dwelling every year. The location of his home for each year is set by the almanac. The lucky line for the year depends on the location of his new dwelling place. The people fear him, as he is a dangerous spirit, so they do not dare to worship him very often, and when they do, it is to avert calamities. He is worshipped at Li Ch'ün, the day marking the opening of spring. He is supposed to live in the earth. At times he is dug up by one whose luck is not good. The one who is unfortunate enough to do this will surely die. He resembles the corpse of a child.

b. "And if anyone having some great matter in hand, or proposing to make a long journey for traffic or other business, desires to know what will be the upshot, he goes to one of these astrologers and says: 'Turn up your books and see what is the present aspect of the heavens, for I am going away on such and such a business.' Then the astrologer will reply that the applicant must also tell the year, month, and hour of his birth; and when he has got that information he will see how the horoscope of his nativity combines with the indications of the time when the question is put, and then he predicts the result, good or bad, according to the aspect of the heavens."—Travels of Marco Polo.—Yule. I: 447.

c. Sung Chiao (宋郊) saw a lot of ants on driftwood floating down the middle of a stream. Using bamboo poles and straw, he made a bridge to it. Thus they were all able to crawl ashore. The gods rewarded him by making possible his becoming a Chuang Yuan.

P'ei Tu (裴度) was visiting in a temple, when he saw a woman come in

hair.¹ So should this occur in youth, one will be honored and much sought after for his supposed ability. There is much importance attached to the size and shape of the ears. If they bend forward, and yet "the space behind" them "will not admit a finger," not only will the owner have long life² but will also become an official.³ If they are large and heavy, he will attain great success.⁴ However, if they are large and light, he will bring ruin to the family.⁵ Shrivelled⁶ ones are a sign of approaching death. A large mouth is also an auspicious omen.⁷ The fortune-teller closely examines the eyes, and if they "do not look sideways, the heart is sure to be upright,"⁸ but if they squint it is evil.⁹ If there is a "twitching of the left eye" it denotes wealth;¹⁰ if of the right, calamity. Again if the nose is crooked¹¹ the intentions" are not good. A sharp one,¹²

鼻鵝眼顴骨高、麻面無鬚不可交。

心不正、鼻歪意不端。

770 左眼跳財、右眼跳禍。

771 鷹鉤鼻子、秤鉤子心。

772 鷹

定要入棺。

767 嘴大福也大、有福在嘴兒上掛。

768 目不旁視心必正。

769 眼斜

是坐轎。

764 耳隨肩、大貴人。

765 兩耳擗風、敗家的妖精。

766 老人耳垂子乾、必

761 少白頭、有人求。

762 耳後不容指、八十不能死。

763 耳朵向前招、不是騎馬

1-761. "He who has a white head in youth will be much sought after." i.e. He will be very wise. Sm. 309-P.

2-762. "If the space behind the ears will not admit a finger, the age of eighty will be passed." Gi. 3336.

3-763. If your ears bend forward, if you do not ride a horse you will ride in a sedan chair. i.e. You will become an official. P.

4-764. One whose two ears hang down to his shoulders will become a great official. P.

5-765. One whose ears fan the wind, is an imp which will destroy the home. P.

6-766. If the lobes of an old man's ears are shrivelled up, he will soon be in his coffin. P.

7-767. "Your mouth is big, that's luck for you, for happiness hangs from its corners two." Sm. 306.

8-768. "If the eyes do not look sideways, the heart is sure to be upright." Sm. 257.

9-769. "If the eyes squint the heart is not correct; if the nose is crooked the intentions are not upright." Sm. 257.

10-770. "A twitching of the left eye denotes wealth; that of the right eye signifies calamity." Sm. 307.

11-771. The eagle beak nose, and the scale hook heart. i.e. Bad. P.

12-772. A falcon's nose, a kite's eye, high-cheek bones, a pock-marked face, and no beard; do not associate with those having these peculiarities. i.e. One who has a bodily defect has a corresponding moral defect. P.

with a jade belt, which she had borrowed to save her father. She left it hanging on the temple door, as she went in to pray to the gods, and when she came out she forgot it. Tu saw it, took the belt, and returned it to her. As a reward he later became a Duke.

or high cheek bones,¹ are signs of a very violent,² dangerous disposition. "If a girl is born with a masculine countenance, her dignity will be beyond all account;"³ and likewise "a man with a woman's face,⁴ will rise" high in the world. A round shouldered man will continually have sorrow and trouble.⁵ A boy who is born with long tapering "fingers, like a girl's," will obtain his living easily.⁶ Should one have both "small hands and large feet" he would be in constant trouble.⁷ Should he have the latter alone he would enjoy prosperity.⁸ If the body is long and the legs short, one will become an official; while if the legs are long,⁹ and one is constantly hurrying, he will always be a poor man.¹⁰ Thus one's whole life, past, present, and future can be told by bodily signs, known to the one skilled in detecting them.

In the Chinese, as in all ethnic religions, there is a great multitude of omens. By the use of them, a man or nation can tell the outcome of future events. In the flight and cry of birds, in the movements of the clouds, in the falling of stars,^a and in many, many ways, they feel they can predict the coming of happy, or

Divination
c) Omens

鼓、
一世苦。

有福
脚尖兒上掛。

781 上身長、坐官堂、下身長、走忙忙。

782 脚搖

生女手、不賺自有。

779 小手大脚、一輩子糟糕。

780 脚大福也大、

不可量。

776 男生女相、貴不可量。

777 弓肩縮背、一世苦累。

778 男

773 婦人額骨高、殺夫不用刀。

774 兩額高、殺夫刀。

775 女生男相、貴

1—773. A woman who has high-cheek bones kills her husband without the use of a knife. i.e. It is her fate, for her husband to die early. (Go. 88) P.

2—774. "High cheek bones are knives for killing husbands." i.e. It is the woman's fate for her husband to die. Gi. 8419-P.

3—775. "If a girl is born with a masculine countenance, her dignity will be beyond all account." Sm. 308.

4—776. "A man with a woman's face will rise to the highest honors." Gi. 8419-P.

5—777. "A man with round shoulders and a stooping back will suffer bitterness all his life." Sm. 308.

6—778. "If a boy is born with fingers like a girl's, he will have a living without effort." Sm. 308.

7—779. "Small hands and large feet, a life of wretchedness." Sm. 308.

8—780. "Big feet, great luck; we all suppose felicity hangs from the tips of the toes." Sm. 306.

9—781. "In the halls of magistrates long bodied men sit; through the streets in a hurry long legged men flit." Sc. 693.

10—782. "He whose steps resound like the beating of a drum, will be always poor." Sm. 308.

a. See proverbs 164, 165, and 172.

unfortunate affairs. In the Doctrine of the Mean we are told that "when the nation (or a family) is about to flourish, there are sure to be happy omens; when it is about to perish, there are sure to be unlucky omens."¹ There is great importance attached to the actions of certain birds. Whenever the raven flies overhead,² or an owl enters the house,³ there must be some serious trouble approaching. If the magpies come to one's home before noon, they bring happiness; but if they come after that, they are a warning that demons are present,⁴ and that one must be on guard if he would escape their power. In the flutter of the lamp⁵ and candle at night, they are able to tell that good fortune,⁷ happiness,⁸ and wealth are about to arrive. Should it rain before a bride leaves her chair, she will not be virtuous.⁹ These signs are also found concerning the more trivial things. They feel they can predict the weather, with certainty, by their use. As "when ants plunder and rob the nests of others;"¹⁰ "when mosquitoes fly about;"¹¹ "when there is a rainbow

飛的多、肯下雨。

天喜來到。

791 不賢良的女、不颺風、就下雨。

792 螞蟻盜窠、要下雨。

793 蚊子

草開花、喜事到家。

788 燈花爆、財來到。

789 燈火花、得錢財。

790 今夜燈花報、明

785 夜貓子進宅、無事不來。

786 前晌喜鵲來、是報喜、後晌喜鵲來、是有鬼。

787 燈

783 國家將興、必有祲祥、國家將亡、必有妖孽。

784 烏鴉常頭過、無災必有禍。

1-783. "When the nation is about to flourish, there are sure to be happy omens; when it is about to perish, there are sure to be unlucky omens." (D. M. 24) L. C. I: 281.

2-784. Whenever the raven flies over one's head, if there is not misfortune there will be calamity. P.

3-785. The owl entering the house; he does not come for nothing. i.e. Impending trouble or calamity. Used of one who only comes to bring trouble. P.

4-786. If magpies come before noon, they announce joys; if they come after noon there are demons about. (V. 860) P.

5-787. When the lamp wick sputters happy affairs are coming to the home. P.

6-788. "If the flower on the candle wick snaps or flashes up, wealth approaches." Doo. 680.

7-789. When the light of the lamp flickers you will obtain wealth. (T. Y. 6: 209) P.

8-790. If a lamp wick sputters and throws out sparks tonight, happiness will arrive in the home tomorrow. (Go. 382) P.

9-791. "If the bride is not a virtuous woman it will either blow hard (while she is in her sedan chair) or else it will rain." Sm. 311.

10-792. "When ants plunder and rob the nests of others, there will soon be rain." Doo. 683.

11-793. When many mosquitoes fly it will rain. P.

in the west;"¹ "when the sky is red in the evening;"² when the "clouds cover the moon" at certain set times;³ when any of these appear, one had best prepare for rain. "A halo around the moon"⁴ is a sign of wind. "Five days rain" and "ten days wind" are both omens⁵ of returning clear weather. A heavy snow is indicative of an abundant harvest.⁶ One may also tell when guests are drawing near. Either one will hear the dove call, or the "magpies chatter" before the home,⁷⁻⁸ or will "see the cat wash its face;"⁹ any of which tokens will lead one to immediately prepare for his friends. "When the eyes quiver"¹⁰ they herald the fact that some one is telling one's misdeeds.¹¹ The country side is full of these signs.¹² As one will be able to tell what the future may hold, by the numerous omens which are constantly occurring, he should be versed in their meaning, and so be able to prepare himself to ward off advancing evil or retain coming fortune.

到。

803 眼睛跳、晦氣到。

804 眼跳眉毛長、必定有人講想。

805 夜間說賊賊脚癢。

堂前叫、不久有客到。

801 野鵲子叫喚、今天有客人到。

802 貓兒洗臉、今天有客人

797 月暈而風、礎潤而雨。

798 五風十雨皆爲瑞。

799 雪花飛六出、先兆豐年。

800 喜鵲

794 東虹雲彩西虹雨。

795 早霞暮雨晚霞晴。

796 八月十五雲遮月、正月十五雪打燈。

1—794. "A rainbow in the east betokens fine weather; a rainbow in the west betokens rain." Doo. 682.

2—795. "The sky if red in the morning, denotes rain in the afternoon; the sky if red in the evening, denotes fair weather." (G. W. X. 16) Doo. 682.

3—796. "If clouds cover the moon on the 15th of the 8th moon, the snow will put out the lamps on the 15th of the 1st moon (of the new year), ta teng, will strike the lamps." Wa. C. 140.

4—797. A halo around the moon is a sign of wind; when the stones under the posts become wet it will rain. (G. W. 10: 16) P.

5—798. "Five days' rain, ten days' wind are both good omens." Sc. 2491.

6—799. "When the six-petalled snow falls, it is an omen of an abundant year." (Y. S. I: 1) St. 5.

7—800. "When magpies chatter before your hall, you will soon from guests receive a call." Sc. 1571.

8—801. When the wild magpies chatter, on that day guests will come. P.

9—802. When the cat washes its face guests will come on that day. P.

10—803. "When the eyes quiver, it is a bad sign." i.e. Bad luck is coming. Doo. 572. P.

11—804. "Eyes that twitch, eyebrows grown long; somebody's telling what you've done wrong." Sm. 308.

12—805. If in the night you speak of thieves, the feet of the thieves will itch. i.e. Talking about thieves brings them to one's home. P.

There are so many things to be taken into consideration, in the signs, in the omens, and in the casting of the horoscope, that one can be certain of correctness only if he consults a fortune-teller. Consequently fortune-telling has become one of the regular professions of China. Naturally as a good fee depends on the will of one's patron, he will if possible tell him what he most wishes to hear.¹ Despite the fact that men know this, they implicitly believe in the system,² and are constantly seeking a man they can feel³ is honest.⁴ They have many ways of determining their predictions. They cast the horoscope, use the milfoil,^c the tortoise shell,^d and the Pa Kua; all of which depend on the hexagrams,^e which they feel cannot err.⁵ The casting of lots by means of bamboo strips^f is quite common. They also use the signs revealed on one's body; and the great

Divination
d) Fortune-Telling

算卦。

命館、富不離
醫藥。

810 念過易經會

眞。 808 算老實命的人。

809 窮不離

807 莫道文王卦不靈、只怕先生斷不

806 瞎子口、無量斗、幾時間、幾時有。

- 1--806. The blind man's *a* mouth is a measureless *tou*; *b* whenever you ask, you have. Used of one always ready with an answer on every subject, whether correct or not. (Go. 124) P.
2--807. "Don't say that Wen Wang's diagrams are powerless, but fear lest the fortune teller has told them wrong." Used of one who blames his tools for poor work. Sc. 682-P.
3--808. "An honest man. Lit. One who tells true fortunes." Sc. 1346.
4--809. The poor never leave the fortune teller's shop; the rich are never distant from the medicine cup. P.
5--810. "He who has read the Book of Changes knows how to tell fortunes." Sm. 41.

a. Many blind persons enter this profession.

b. A *tou* is a rice measure, holding ten pints.

c. The milfoil is worked by taking sixty-four stalks of the yarrow, and dividing them into two piles representing Heaven and Earth. By the use of certain manipulations the diviner is then able to predict what he wishes.

d. This ancient method of divination is accomplished by removing the outer skin of a tortoise shell, and applying a coating of blood or ink. The other side of the shell is then placed over a fire. As the ink or blood dries it cracks, producing lines resembling characters. The divining then consists in interpreting these lines. See proverbs 709 and 710.

e. "While in prison at Yew Li, in 1143 B.C., Wen Wang studied the hexagrams of Fuh-Hi, and comforted himself with the propitious prophecies which he believed he discovered in their mysterious lines.—Tradition preserves two schemes of the eight diagrams. The older scheme is ascribed to Fuh-Hi, the later one to Wen Wang." The Monist. Jan. 1896.—Chinese Philosophy.—Paul Carus. pp. 195-196. The hexagrams are a combining of the three lines of the Pa Kua thus producing sixty-four combinations of the straight and broken lines. Each of these combinations is then given a meaning. So when one has determined the hexagram applying to a case, the interpreting of it becomes a simple matter.

f. The casting of lots is accomplished by placing a number of bamboo slips in a vessel. This is then shaken and those first coming out carry the message the lots wish to convey. Each slip is numbered. The priest has a book giving a meaning for each. When they come out the priest takes the number, refers it to the number in his book, and thus gives the oracle.



—By Permission of Mission Photo Bureau.
A TAOIST EXORCIST.

multitude of omens which are always on hand for the one who understands them. Because of the people's faith in divination,¹ the fortune teller is looked upon as an indispensable element of society. The road ahead is black,² so in their need they turn to and believe in him, as he claims certainty for his art.³ Of course, there are sceptics, who think the affairs of life are not within the calculations⁴ of mortals.^a However these are few, and a knowledge of the future is sought in these ways by the great mass of their fellow countrymen.

The greater part of the magic practiced by the Chinese is for the purpose of controlling demons.⁵ These are all about one, bringing trouble and harm with them. They may however be made to assist one, if he but understands and has the power to make them obey him.⁶ The governing of them is necessary⁷ if one would drive away evil and distress. As disease and misfortune are thought to be due to them,⁸ the one who can and will exorcise⁹ the spirits is

Controlling Demons
a) Sorcery

818 跟上好人、就出好人、跟上師婆就跳神。

819 解除必去凶。

神弄鬼。

816 有大法力、乃有大神通。

817 鬼迷道師、教你無法可施。

濁、我獨清、世人皆醉、我獨醒。

814 後頸窩的頭髮、摸得到、看不到。

815 弄

811 求財點卦、分毫不差。

812 過去事、明如鏡、未來事、暗如漆。

813 世人皆

1—811. "Consult a fortune teller would you a fortune make; his answer will direct you without the least mistake." Sc. 2640.

2—812. "Past events are as clear as a mirror; the future as obscure as varnish." Dav. 56.

3—813. The men of the world are all muddy, I alone am clear; the men of the world are all drunk, I alone am sober. (G. W. 5: 15) P.

4—814. "You can feel the hair at the back of your neck, but you cannot see it. Met. You may guess the future, but you cannot know it." Also used of anything yours but not immediately available. Gra. 176-P.

5—815. "To work upon spirits and devils (by incantation). To have recourse to spiritualism and sorcery." W. M. 210.

6—816. One who has great magical ability, will have supernatural powers. i.e. Great actions come from great ability. (L. G. S. 17) P.

7—817. The Taoist priest deceived by demons,—without a plan to use. Used when subordinates create conditions which compel one to act as they wish. P.

8—818. If you follow the good you will become good; if you keep company with sorcerers you will exorcise the spirits. (V. 277) P.

9—819. The one who uses exorcisms is sure to escape misfortunes. P.

looked upon as a friend. Sorcery¹ is accomplished by incantations,^a aided by the use of certain objects supposed to possess peculiar power. The cock² is one^b of the most prominent things employed in casting them out. They fear³ and flee⁴ from it. They think one of the ways of overcoming a demon when it attacks one, is to catch it and put a padlock around its collar-bone.⁵ It is thereby deprived of its power and methods of escape, and is securely held by the magic of the lock. Naturally the sorcerer alone knows how to attach it. The means to which the sorcerer⁶ can put his power are endless. He is thought to be able, through incantations and ceremonies, to expel and drive them away.⁷ So in a country where animism holds away, he is looked upon as a protector of society.

The fact that all diseases, plagues, and epidemics from which

端公、扛假神。

826 神乎其技。

了琵琶骨、有法也變不出來。

825 跟好人、學好人、跟

822 狼黃昏、賊半夜、鬼怕雞叫。

823 過年發檄。
824 鎖子穿

821 衰世好信鬼、愚人好求福。

821 犬守夜、雞司晨。

1—820. "It is decaying generations which cherish a belief in spectres (kuei), it is a foolish humanity which is bent on seeking happiness (by exorcism)." i.e. Man's happiness depends upon virtue, and not upon demons or sacrifices. D. G. VI: 939-P

2—821. "The dog guards the night; the cock rules the morn." (S. D.) Sc. 137.

3—822. Wolves come out at sunset, thieves in the middle of the night, and demons are afraid of the cock's crow. Used of those who work in the dark, because one knows the quality of their acts. (V. 385) P.

4—823. At New Year to offer to appease. P.

5—824. "When a padlock is put around the collar-bone, though he has arts of escape he cannot employ them." Sc. 324.

6—825. "Keep company with good men, and good men you'll learn to be: but you must shoulder false gods, if you follow sorcery." Sc. 29.

7—826. The gods are in his skill. P.

a. As Chung K'uei (鍾馗) and the Taoist pope Chang T'ien Shih (張天師) have the greatest power in expelling demons, they are the ones most commonly called upon in incantation services. Charms with their names upon them are seen on every hand.

b. The demons being of the Yin principle are most numerous at night. The cock is supposed to belong to the Yang, as he announces the day.

c. When any bad luck or misfortune has come upon a house, the people have the ceremony of Fah Hsi (發檄) performed to appease and quiet the gods of the home. This usually occurs at New Year. A Taoist priest is called in, who pastes a number of strips of red and yellow paper charms on the door near the bottom. These are sprinkled with blood from a cock, into which a few of the feathers are placed. This is accompanied by the burning of incense, the exploding of fire-crackers, the beating of a drum, and the priest performing incantations.

man suffers are caused by demons, makes necessary methods for expelling them. This need is met by the medicines^{1-a} and incantations of the doctor, sorcerer,² and priest.³ As each disease has its own particular kwei, a different method⁴ is necessary in each case. In this way there has developed a vast system of magic. A slight attack of pain, and one is possessed by them. "External ailments are easy to heal,"⁵ one simply puts a plaster over the sore or boil and lets it remedy itself. "Internal ailments" are difficult to cure because they are hard to locate. When the doctor has diagnosed the case, and the fee⁶ has been settled upon, he will give his prescription.⁷ The bill will be paid and he will be escorted to the door, with much courtesy and ceremony. If the patient should not immediately begin to recover,⁸ another physician will be called. Sometimes one may be taking the medicines of three or four, while at the same time several kinds of incantations are being performed.

Controlling Demons
b) Medicines

效如神。

834 癆蟲、
神、
仙醫不得。

831 外感易治、
內患難除。

832 投以金丹、
病魔立退。

833 服藥有靈、
其

生沒法治。

829 不曉得他葫蘆裏裝什麼藥。

830 心病還將心藥醫。

827 良藥苦口、
利於病、
忠言逆耳、
利於行。

828 產後風、
痘後痢、
姑娘醫

1—827. Good medicine will make the mouth bitter, but will be profitable for the disease; faithful words grate upon the ears but are profitable for the actions. (M. H.) P.

2—828. Insanity following confinement, or dysentery after small pox, the Ku Niang doctors^b have no way to heal. P.

3 829. "I know not what sort of medicine he has in his calabash." i.e. In one's heart. Sc. 1489-P.

4—830. A disease of the heart requires medicine adapted to the heart. i.e. Deal with one as he deserves. P.

5—831. External ailments are easy to heal, internal ailments are hard to cure. i.e. One can manage what is clear, but hidden things are hard to manage. (S. M. 50) P.

6—832. "Give a man a golden pill, and the devil of his disease will depart in a trice." Sc. 1608.

7—833. Your medicines are as efficacious as the gods. P.

8—834. "Consumption, dropsy, and inability to eat are (diseases which) even the Genii cannot cure." Doo. 685.

a. See proverbs 1952 to 1961.

b. The Ku Niang doctors are sorceresses from the small-pox and fox-spirit temples.

Thus by magical drugs¹⁻³ and exorcism, the evil spirit is driven away and a cure⁴ perfected.^a

Doctors are for the rich, as they must be well paid for their services. With the poor it is different.⁵ Not being able to call a physician, when sick they invoke the idols⁶ and employ charms. Those used are numberless. They are of value in warding off both demons and evil influences of all kinds. They are made of any material and in any shape a designing priest may wish.⁷ They are worn by the individual, are put over the door,^e or in any place where protection is needed. Above the entrance⁸ of nearly every home in China will be seen a paper motto with Chiang T'ai Kungf

Controlling Demons
c) Charms

842 元吉在上、大有慶也。	兵。	837 黃連餵娃娃、苦小子。	835 吉林三寶、人參貂皮烏拉草。
	839 喜得占勿藥。		
	840 窮人害病、求符打神。	838 爲人子、不可不知醫、爲人臣、不可不知	836 黃連樹下度日、皂角樹上住家。
	841 老和尚背三斗符。		

- 1-835. "The three treasures from beyond the barriers.^b Ginseng, sable skins, and Wu La grass." (T. Y. 6: 185) Sm. 132.
- 2-836. To make a living beneath the *huang-lien*^d plant, and to dwell in the soap-bean tree. Used of one in extreme poverty. P.
- 3-837. To feed an infant yellow gentian,—a bitter child. Used of one having a hard time. P.
- 4-838. A son cannot but know medicine; a minister cannot but know soldiers. i.e. One should understand how to use them: in the first case to protect the parents, in the second the Emperor. P.
- 5-839. "To have the omen no drugs." i.e. To recover from an illness without the use of medicine. W. M. 134-P.
- 6-840. When the poor are sick they seek charms and carry idols. i.e. Because they are too poor to buy medicines. P.
- 7-841. The old priest is carrying three pecks of charms on his back. Used of one you dare not approach or provoke. P.
- 8-842. Great good fortune is above, great luck will come. Used over the doors, hoping that good fortune will come because of it. (I. K. I: 28) P.

a. See proverbs 711, and 914.

b. Beyond the barriers refers to the Three Eastern Provinces beyond the Shan Hai Kuan.

c. The Wu La grass is a cold resisting material. It is worn inside the shoes to keep the feet warm.

d. The *Gleditschia Sinensis*.

e. See proverbs 624 and 625.

f. See proverbs 1100, 1101, 1102, and 1105.

(姜太公),^a or Heaven¹ and Earth^b Yin and Yang written upon it, as a defense^c against evil spirits entering. The Pa Kua^d and the mirror are also utilized, under almost all conditions, where there is danger from them. Amulet^e are possessed by nearly everyone. A peculiar charm is the sprig of willow, worn or fastened above the doorway at the Ch'ing Ming Festival (清明節).² It is an especial protection at that time, as it is one of the days of the year when the kuei are most numerous.^f Another universal custom is the placing of artemesia in vases or pots, in front of the home, on the fifth of the Fifth^h Month.⁴⁻⁵⁻⁶⁻⁷ This is done to guard against the

插艾、難吃新小麥。

849 五月五日不插艾、死了變蛤蜊塊。

死在大門外。

847 五月五日、不插葫蘆、火兒來了。

848 端午不

845 大門口掛鍾馗、邪神不敢見面。

846 端午不戴艾、

843 各人門前一塊天。

844 清明不戴柳、死了變黃狗。

1-843. Before everyone's door there is a part of Heaven. i.e. Each home has its share of protection from Heaven. Used to say one is not afraid of taboo. P.

2-844. If you do not wear willow on Ch'ing Ming, when you die you will turn into a yellow dog.^g (C D. II: III: 5) P.

3-845. Hang up Chung K'uei at the front door, evil spirits will not dare to enter his presence. i.e. A bad man does not dare enter the presence of good men. P.

4-846. If on the Fifth of the Fifth Month Festival you do not wear artemesia,ⁱ you will die away from home. P.

5-847. On the fifth of the Fifth Month stick it in the gourd^j or fire will come. P.

6-848. "On the fifth of the fifth moon if you do not stick up artemesia, you will hardly eat any new wheat." Sm. 108.

7-849. If on the fifth of the Fifth Month you do not stick in the artemesia, you'll become a clam-shell when you die. P.

a. Chung K'uei³ and the character Chi are also placed on the door for the purpose of driving away evil spirits. b. See proverb 141.

c. These are supposed to nullify the evil of anything tabooed.

d. See proverb 181.

e. Amulets are often cut from peach wood and worn by children to protect them against the Demon-Stealer of Life. For the same reason cradles are made of this material. In these ways the child is protected from this demon at the most dangerous period of its earthly existence.

f. Some "say it is designed to ward off wicked spirits and evil influences from the household. It is generally believed that on the festival, the ruler of Hades allows the imprisoned spirits to revisit the earth, and possibly some of them might intrude their society where they are not welcome. The willow branch keeps then off."—Social life of the Chinese.—J. Doolittle. II: 50.

g. The original of the proverb was (清明不戴柳死在黃巢手). If you do not wear willow on Ch'ing Ming you will die at the hand of Huang Ch'ao. This general began his rebellion on Ch'ing Ming, and ordered all his friends to wear willow that they might be recognized.

h. See proverb 1239.

i. This custom originated in the orders given by Huang Ch'ao (黃巢) to his soldiers, to kill the inmates of every house save those of a certain woman and her relatives who would have artemesia over the door.

j. The gourd is the symbol of the Taoist priest.

five poisonous^a beasts,^b plagues, and evil influences. Anything made from the peach is especially powerful.¹ For this reason the insane are often beaten with peach switches to expel the spirit of the disease. These examples show but a few of the many charms which a superstitious belief in demons and influences, aided by an unscrupulous priesthood, has bound upon the Chinese people.

As in every country where superstition abounds, things taboo are found on every hand. The use of some words at certain times

will be sure to result in misfortune. One should never speak of death, but should say the friend has passed on. At Chinese New Year one should not mention the loss of money, or any bad luck that has come upon the home. There are acts one should never perform after having done particular things, or loss is bound to follow. After beginning to eat one should for no reason change² the dishes. Immediately following a bath one should never gamble.³ On special days there are other things one must not do. On the seventh or eighth of the First Month one must not thread a needle.⁴ One should not start on a journey on any day which has seven in it.⁵ Each home has some specific thing which it avoids.⁶ These taboos are found on

瞎。	媳婦兒。	850	<p>1—850. As the peach possesses more vitality than any other of the five trees, it suppresses and subdues evil influences, and controls hundreds of demons. (K. T.) P.</p> <p>2—851. If you change the plates the housewife will die. Used with boys when they don't like what they are eating and wish to change, meaning they must not change their bowls, or their wives to come will die. P.</p> <p>3—852. "After shaving the head or taking a bath, never gamble." If you do you are sure to lose. Sm. 313-P.</p> <p>4—853. If on the seventh or eighth (of the First Month) you use a needle you will become blind. P.</p> <p>5—854. "Do not leave home on a 7th (the 7th, 17th, or 27th of the moon) nor return on an 8th" (8th, 18th, or 28th of the moon). Sm. 320-P.</p> <p>6—855. "When going into a family enquire what are its tabooed words, —so as to avoid them." Gi. 5217.</p>
854 七不出、 八不歸。	852 剃頭洗澡莫賭錢。	桃者、五本之精、厭伏邪氣、制百鬼也。	
855 入門問諱。	853 上七下八、動針眼	851 換碗像伙死	

a. See proverb 247.

b. The five poisonous beasts are the snake (蛇), scorpion (蠍), centipede (蜈蚣), frog (蟾蜍), and lizard (蜥蜴). A flag on which the five are painted is placed in the pot, as an added protection against them.



THE HO SHOU WU.

every side,¹ and not to recognize them and order one's actions accordingly, they feel will bring certain misfortune.

There has been a continued search made, throughout the centuries, for a method or medicine which can produce long life,^{2-a} and a process for making gold. A drug³⁻⁴ is sought which will give immortality⁵ itself. In this alchemy the Chinese have sought for the elements filled with the Yin and Yang⁶ principles. They believe that if man can but get these in their right proportions, endless life⁷

856 前門不栽桑、後門不插柳。
不死丹。 858 滿蓬隱著靈芝草、淤泥陷著紫金盆。
首鳥、立刻會成仙。 860 大烟大烟、好似仙丹、吃了一口、好像上
861 太陽之草、名曰黃精、餌而食之、可以長生。
862 靈丹
本是古根基、藏在葫蘆那得知、放出沖開諸世界、收來納在
古須彌。

- 1-856. At the front gate do not plant the mulberry tree and at the back gate do not plant the willow.^b P.
2-857. On the jade stone he tried out the long life medicine, and in the golden caldron he perfected the deathless pill. i.e. It is not easily prepared. (H. H. 12) P.
3-858. "Among the wormwood grass the plant of long life is hidden, a rich basin is found imbedded in the mire." i.e. Hidden worth. Daw. 143-P.
4-859. Partake of the ho shou wu and you will immediately become an immortal. P.
5-860. Opium! Opium! Thou art as good as the immortal's pill; take but one mouthful and it is like entering the Western Heaven. P.
6-861. The plant of the major Yang is the so called huang ching, eat a cake made of it and you will have long life. i.e. Become an immortal. (B. O. 5) P.
7-862. The efficacious pill in the beginning was rooted in the ancient past. Who would know that it was hidden in a gourd? Let it out and it is so great it will break open the world. Gather it up and it can be inserted into Buddha's seat. i.e. It is very precious. (H. H. 16) P.

a. They have found several plants which they believe have the qualities necessary for prolonging life. Their most precious plant is the ginseng (京參) or jenseng (人參). It is sweet to the taste. In the huang lien (黃連) c they believe they have found a drug which has combined the real vital forces of Heaven and Earth. It is fed every child for the first three days of its life, for the purpose of strengthening its shen and assisting the souls in becoming properly coordinated. The root and the fruit of the ho shou wu, (何首烏) are supposed to resemble the human shape, and for that reason are connected with the Yang principle, and so helpful in all diseases caused by the separating of man's spirits. Scarcely less precious and having much the same properties is the huang ching (黃精) or huang chih (黃芝). These plants are all supposed to lengthen life and make immortality possible to man. Many legends are told of their transforming themselves into human beings.

b. The word sang (桑) for mulberry is similar to sang (喪) for funeral. The willow belongs to the Yin, and so would lead in demons at the back gate.

c. The huang lien is a medical plant, if anything more bitter than quinine. It counteracts syphilitic poison. See Chinese Materia Medica --F. P. Smith. P. 104.

will be the prize. They would catch the moonlight and the dew,^a as they are direct from the Yin. For the Yang they would use sulphur or gold, as they resemble the sun. However they have learned they cannot use the gold, and so have substituted^b cinnabar.¹ All down through the ages they have tried to combine these elements in their proper ratio. By these magical methods, they have attempted² to overcome nature,³ disease, and demons,⁴ and to procure⁵ for themselves boundless wealth and a happy immortality.

One skilled in the art, is able to accomplish many things through magic. It is thought that by the help of the Pa Kua one's enemies are overcome.⁶ Should one but know the proper method, a curse may be put upon another, whether present or at a distance. If one's name or picture can be secured, a spell may be put upon him. Through it the wealth

Alchemy

The Power of Magic

863 沒有硃沙、紅土之爲貴。
864 葫蘆裏面妙難量、假的到把真的藏、
打破葫蘆光明現、調醫一治免無常。
865 放去收來人不識、乾坤
內外視顛顛、若知消息葫蘆在、一服靈丹壽萬年。
866 硃砂畫符、
可以驅鬼。
867 葫蘆金丹妙玄機、帶在身邊人不知、普散金丹常
救苦、度盡男女證菩提。
868 學了諸葛亮擺八陣圖的架子。

1--863. "Where there is no cinnabar, red earth is in high esteem,—among the blind, a one-eyed man is king." *Gi.* 2550.

2--864. The excellence within the gourd is difficult to measure; the true is hidden by the false; break open the gourd and the light will be manifested, in one treatment you will be healed, and able to evade Wu Ch'ang. *i.e.* It is precious. (*H. H.* 16) P.

3--865. When it is let out or gathered up man does not know, as he does not clearly see the natural movements of Heaven and Earth; if one but knew the secret of this was to be found in the gourd, he would take one of the efficacious pills and live ten thousand years. (*H. H.* 16) P.

4--866. Use cinnabar and draw a charm, it can drive away the demons. P.

5--867. The golden pill in the gourd has mystic excellence, I carry it on my body, but it is not known by man. One should scatter the golden pills, thus continually saving the suffering, ferrying across all men and women, and showing the supreme enlightenment. *i.e.* The immortal pill is powerful. (*H. H.* 19) P.

6--868. Imitating Chu Ko Liang in using an eight (diagram) battle plan. *i.e.* To make an empty show. P.

a. See proverb 386, 387, and 388.

b. Cinnabar gives them the combination they desire, as it contains sulphur which is of the Yang principle, and mercury which is of the Yin principle. For this reason it is used quite extensively in striving to make an immortal drug.

c. In this proverb we see an odd mixing of the Buddhist and Taoist teaching on immortality.

d. Chu Ko Liang (諸葛亮), while fighting near Kueichowfu, in Szechuan,

of others may be made to come to one during the night time.¹ By its power the earth is made to give up her treasures, and yield to the magician. By it one is able to command both men and demons. The Chinese surely believe that through enchantment, magic formula, and occult powers, many things,² beyond the understanding of ordinary people, are accomplished.

In the magic, which has developed within the Chinese religion, one sees an age long attempt to overcome the trouble, sorrow, and misfortune to which all mankind is heir. By the means of ceremonies³ and incantations, one would try to either drive away the demons and evil influences that surround⁴ his home, or move them⁵ to become

By Magic Man Would
Compel the Gods to Aid Him

873
做
箇
飽
死
鬼。

870
滄
海
桑
田。

871
冤
鬼
難
送。

872
地
頭
鬼。

869
白
銀
贈
君
還
贈
我、
青
蚨
飛
去
復
飛
來。

1—869. "The silver bullion given to another returns to me again; the water beetle flies away and flies home again." *a* Sm. 318.

2—870. "The wide sea has changed into a mulberry grove." *b* An expression for the many changes in human affairs." (Y. S. I: 3) St. 20.

3—871. It is difficult to escort away the demon of one who has suffered a wrong. i.e. One who sponges off another and of whom it is hard to get rid. (S. Y. 11: 51) P.

4—872. The demon of a place. i.e. The evil man in a place. (S. Y. 4: 69) P.

5—873. He has become a satiated demon. Used by a big eater, when others speak about the quantity he is consuming. (S. Y. 2: 75) P.

made preparations for a possible defeat. His plan consisted in piling up heaps of stones in the form of the eight diagrams. When it was completed he warned everyone against going amongst them. He was defeated and pursued by General Lu Seng (陸遜). As they approached this place the victors thought they saw a large army coming to meet them, and so encamped for the night. Spies were sent forward and returning reported that there was nothing save the stones Gen. Chu had piled up, and which the towns people said they had been warned against entering. Gen. Lu the next day went to see for himself. Arriving at the place he boldly entered the Pa Kua, and was immediately placed under a spell. He thought he was in the midst of all kinds of animals, and could not find his way out. Eventually Gen. Chu was prevailed upon to come and lead him out, and break the spell. After that they became firm friends.

a. "In some regions it is customary to catch two of these beetles—a male and female—and rub their blood on a string of cash, which is then expended in the ordinary course of trade, care being taken to reserve a few for a rallying point for the rest, which, owing to the magic power of the beetle's blood, will all find their way at the third watch of the night to the point of departure!"—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 318.

b. "Ma Ku (麻姑) a sorceress of the second century A.D., is said to have reclaimed from the sea a large area on the coast of Kiangsu, and transformed it into mulberry orchards by her magic arts."—A Manual of Chinese Metaphor.—C. A. S. Williams. P. 193.

c. When they are about to behead a person, they give him good food and

his friends. By the help of the horoscope, diagrams, signs, and omens he would look into the future and see what it holds for him. Then by the aid of charms and sorcery, he would prepare to retain the good fortune, or protect himself against the evil. In these ways, one would influence or compel the gods to aid him, give him happiness and peace in the present life, and protect him on his journey through Hell.

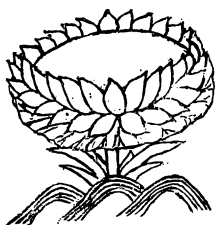
urge him to eat. This is to prevent his becoming a hungry demon in the next world, and possibly gaining his revenge.



A Demon Dispelling Charm

CHAPTER VI.

BUDDHAHOOD.



The Lotus Throne

In Buddhism^a one sees China's great foreign^b religion,¹ yet it holds the people as strongly as though it were native. It is directly opposed to Confucianism in places,^c but to the Chinese mind the inconsistencies are not apparent. Buddhists often call Heaven Buddha (老天佛爺). They also say, "Heaven perfected Buddha's nature,"^d thus making him inferior to Heaven and bringing him within the Tao, producing a thorough amalgamation.

Buddhism Becomes
Chinese

Buddhism offers a road, by which anyone² may, in time, reach the highest state of existence, or Buddhahood.^e This is to be achieved through a gradual development and illumination. The really serious nature sees that even riches are able to procure only

能
成
坐
上
佛。

875
街
下
之
囚、
到
久

874
佛
門
猶
未
大
開。

1—874. The door to Buddhism has not yet been opened. Used of a thing not yet well established. (L. G. S. 98) P.

2—875. The prisoners on the outer steps, in the end, can become seated Buddhas. i.e. No matter how evil one may be, if he repents, he can become a good man. (L. G. S. 139) P.

a. Our present inquiry is interested chiefly in the Northern or Mahayana type of Buddhism, and enters into the Hinayana type, at times, only for the purpose of background. We shall not attempt in these few pages to deal with the complete Buddhistic theory, for that is thought and understood only by the philosophers. We shall limit ourselves to what the common people know and accept.

b. All students of China have heard the story of Ming Ti's (明帝) embassy. Ming Ti, of the Han dynasty (A. D. 58-76), heard there was a great God in the West and sent an embassy to learn about Him. They turned aside and entered India, and then returned with the sutras and two Indian priests. There are different opinions concerning when Buddhism was introduced into China. However, this is the most commonly accepted theory, although it did not make much headway for the next two centuries.

c. For example, the foremost doctrine of Confucianism is that a man must have children, to worship his departed spirit. Buddhism establishes monasteries and advocates celibacy.

d. Vocabulary and Handbook of the Chinese Language.—J. Doolittle. II: 11. Here Sakyamuni Buddha is meant.

e. True it may take kalpas, or almost endless periods of years, and many incarnations in the case of most people, yet it is a possibility.

momentary enjoyment,¹ and turns away from wealth and pleasure to enter the monastery.^a In the more secluded life² of the priest, he has ample time for contemplation. He is able to realize that the "bitter sea,"³ the world, is vain and deceptive, and that being is but a series of repeated incarnations, with each life having more of distress and pain than joy. With a sincere^b heart he begins to seek light, and release from the sorrows of existence.⁴ He observes the prohibitions,^c and strives to accomplish all the aims^d of the way. With a steadfast determination he controls the six^e senses,⁵ in order to fully subdue⁶ the seven passions⁷ and bring himself to believe in

苗、七情斬斷邪魔滅、八難三災一概銷。	岸。	之。	876 取非義之財者、譬如漏脯救飢、燭酒止渴、非不暫飽、死亦及
882 七情六欲。	880 無濁根、得善果。	877 了了無牽無絆。	
	881 五戒精嚴五氣朝、六根清淨長靈	878 苦海茫茫。	
		879 苦海之中、已登覺	

1—876. "To amass riches unjustly is like relieving hunger by putrid food, or quenching thirst by poisonous wine; though there is always a momentary satiety, death also ensues." (T. 40) Wie. 257.

2—877. Quiet and clear, without anxiety, and without attachment. i.e. A priest's life is unrestrained. (L. G. S. 191) P.

3—878. The vast bitter sea. i.e. The world. P.

4—879. From the midst of the bitter sea, he has already reached the shore of understanding. i.e. Become a Buddhist. (L. G. S. 61) P.

5—880. One without degenerate roots (senses) can obtain good effects. i.e. Advancements. P.

6—881. With the five precepts^f be strict and severe, in order that the five viscera may be able to operate naturally; purify the six roots, and grow spiritually; cut off the seven passions, and the evil demons will be destroyed, and the eight difficulties and three calamities will all disappear. (H. H. 11) P.

7—882. The seven passions and the six desires (senses). i.e. Man's natural desires. (L. G. S. 105.) P.

a. See proverbs 1227 and 1234.

b. See proverb 1157.

c. The ten prohibitions of the Buddhist priests are: "1. Not to kill, 2. not to steal, 3. not to commit adultery, 4. not to lie, 5. not to drink wine, 6. not to defile incense, flowers and hair, nor rub the body with (sessamum) oil, 7. not to sing, dance or live a loose life, nor to go sight-seeing and gossiping, 8. not to sit on a high or big bed, 9. not to eat between meals, 10. not to hold possession of animals, images, or anything precious of gold or silver."—Guide to Buddhahood. —T. Richards. P. 42.

d. The ten aims are: 1. To have faith. 2. To be thoughtful. 3. To advance. 4. To have wisdom. 5. To have contemplation. 6. To persevere. 7. To defend the doctrine. 8. To go back to the cause of things. 9. To have self control. 10. To desire to save others.

e. The six senses or roots are: the eyes, ears, nose, tongue, body, and mind. The body is the root of desire, the mind of anxiety.

f. The five precepts are: Do not kill (any creature), steal, commit adultery, lie, or drink wine. These five precepts all good Buddhists are supposed to observe.

the complete non-existence¹ of everything. Having done this, he is able to understand² the path to freedom.³ From this height he looks back and sees that all things are full of misery, corruption, delusion, and death. His heart is moved with a great compassion,⁴ and he makes the vow,⁵ that should he reach the exalted state of Buddhahood, he will continually exert himself in showing others the means of escape. Holding to this purpose he passes through two degrees of sainthood,^a and at last becomes a P'usa (菩薩), or Bodhisattva.^b He now spends his time in planning for and helping⁶

長舌相、徧覆三千大千世界、說誠實言。

慈悲的心、亦非佛。

887 發廣大誓願。

888 出廣

沙拋、而後金方揀出。

886 無惻隱的心、非人、無

883 萬有都滅。

884 因覺而醒、因醒而寤。

885 泥

1—883. Everything will be destroyed. *i.e.* Look upon all things as empty. (L. G. S. 109) P.

2—884. When aroused become awake; when awake reach understanding. *i.e.* When one awakes to the realization that he has done a wrong, he should change. (L. G. S. 184) P.

3—885. Throw away the mud and sand, so the gold can be picked out. *i.e.* Get rid of evil and the good will remain; escape from all the world's ills, and be free. (L. G. S. 112) P.

4—886. One without a pitying heart is not a man; one without a merciful heart is not a Buddha. *i.e.* Hard-hearted people. (L. G. S. 109) P.

5—887. To take the all-exclusive vow. Used when one advocates great plans or makes great promises. (D. T. I: 16) P.

6—888. Put forth your eloquence and cover the world with the true doctrine. (A) P.

The five viscera or breaths are: The heart (red breath), the liver (green breath), the spleen (yellow breath), the lungs (white breath), and the kidneys (black breath). It is interesting to note that the organs are represented in the colors of the five regions of the universe.

The seven passions are: Pleasures (喜), anger (怒), sorrow (憂), fear (懼), love (愛), dislike (憎), and desires (欲).

The eight difficulties in the way of obtaining enlightenment or Buddhahood are: 1. Traveling the Road to Hell. 2. Traveling the road which leads one to become a starving demon. 3. Traveling the road which leads one to being reborn as an animal. 4. Being born in the Northern Continent (One is born there because he sought ease and joy in the world, and did not follow Buddha's way. The people there live for one thousand years in peace and joy, and so are hard to convert). 5. To be born in the Long Life Heaven (One born there sought ease and peace on earth, and not Buddha's Law. From there it is hard to again get into the true way). 6. Always just missing Buddha. Never quite seeing him face to face. 7. One who trusts his own wisdom, ability, and eloquence. 8. One whose senses are not all perfect, as being foolish, deaf, blind, etc.

The three calamities are: a. The three little calamities are famine, plagues, and war. b. The three big calamities are those of fire, wind, and water. The big calamities will come at the destruction of the world.

a. This may not have all occurred during one existence, but may have been working out through several lives.

b. "The third class of Saints who have to pass only once more through human life before becoming Buddhas."—Handbook of Chinese Buddhism.—E. J. Eitel. P. 34.

men to avoid suffering and sin.¹ He remains on this plane for a long time, expressing his loving heart, before he finally passes on.^a He next arrives at the state of a Lohan (羅漢), or Arhan, which is the last step before perfect salvation is gained. Following this he receives full enlightenment,² and becomes a Buddha³ (佛).^b He has now succeeded^c in placing himself entirely outside the Wheel of Transmigration,⁴ and is absolutely free.

In all Buddhistic countries Sakyamuni (釋迦牟尼)^d is considered the principal Buddha,⁵ the real Ju Lai Fu^e (如來佛),⁶ and the source of this religion.⁷ He is usually represented as a large

893 佛爺不斷買賣心。

894 毀謗三寶。

895 佛教同源、理無異趣。

菩薩境界、細中之細、是佛境界。

892 不生不滅無人、有生有滅亦非佛。

自東升、佛在當中坐。

891 蠡中之蠡、凡夫境界、蠡中之細、及細中之蠡、

889 門戶獨立、依傍一空、高高三十三乘天、羣神所不能到者。

890 曉日

1—889. One who stands alone, looking at dependence upon others as futile, will gradually ascend to the Thirty-third Heaven; a place to which even the gods cannot all go. *i.e.* He is self-dependent. (L. G. S. 28) P.

2—890. As the morning sun rises in the east, Buddha sits in the midst. *i.e.* The sun manifests the brightness of Buddha. (L. G. S. 112) P.

3—891. There is a lower state of finite existence, to which belongs the common man; there is the higher state of the finite mind and the lower state of the suprafinitive mind, to which belongs the P'usa; there is the higher state of the suprafinitive mind to which belongs the Buddha. Used in speaking of different classes of men. (A. F. 15) P.

4—892. If there were no life and death there would not be man; if there were life and death, there would not be Buddha. Used in discussing the philosophy of Buddhism. (L. G. S. 113) P.

5—893. The Lord Buddha does not discontinue the desire to trade. *i.e.* Buddha does not object to one's profiting in trade. P.

6—894. To slander the Three Precious Ones. (D. T. I: 10) P.

7—895. Buddhism is from the one spring, Sakyamuni; Li is without diverse flavors. *i.e.* Li is right everywhere. (F. S. D. I: III: 182) P.

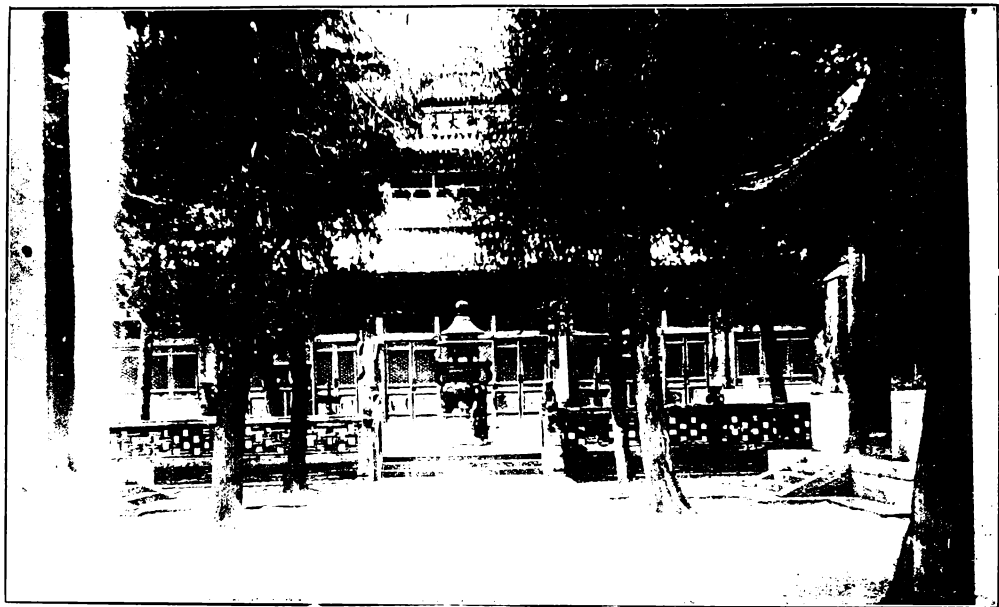
a. Many P'usas are hindered in their progress towards Buddhahood, because they are so active in saving others they do not have time for the contemplation needed to pass on to the final state.

b. The distinction between Buddha, P'usa, and Lohan is not clearly drawn by the common people. The terms are used almost interchangeably for the more important idols.

c. See proverbs 1765 and 1766.

d. The "thus come Buddha" is one whose arrival and departure is in proper relation to other Buddhas. It is the Chinese equivalent for the Sanscrit Tathagata.

e. The Three Precious Ones are usually thought to be Sakyamuni, Amitabha, and Ju Lai Fu. At other times Sakyamuni, the Law, and the Brotherhood are meant.



YUNG HO KUNG. THE TEMPLE OF THE GREAT
WOODEN BUDDHA. PEKING.

gilded¹ image,² sitting cross-legged on a lotus blossom. His³ eyes are half closed⁴ as though in contemplation.^a There is a nimbus of fire back of his head⁵ and shoulders, which is supposed to be light emanating from his body.^b He is thought to be all-powerful and wise,⁶ ever looking with compassion upon the sincere heart, and happy that he has made a way of escape possible for such a one.

Sakyamuni, as Represented

When Sakyamuni, having searched in many places and in many ways for the truth, at last seated himself at the foot of the bo tree,⁷ with the determination^c not to arise until he had obtained enlighten-

光。

901 佛家有法眼。

902 曇花一現。

人力、人仗佛力。

899 睜眼金剛、閉著眼的佛。

900 頂上圓

896 佛是金裝、人是衣裝。

897 不看金面看佛面。

898 佛仗

1—896. Buddha is adorned with gold, and man with clothes. *i.e.* It is necessary to keep up outward appearances. P.

2—897. Look not on the gilt face, but on Buddha's face. Used in a quarrel, urging one not to consider appearances. P.

3—898. Buddha depends on man's strength, and man depends on Buddha's strength. *i.e.* The idol is the work of man, and man depends on it for help. Mutual dependence. (Y. G. 26) P.

4—899. With wide open eyes like a Chin Kang; with partially closed eyes like a Buddha. (Go. 457) P.

5—900. With a circle of light around his head. (L. G. S. 74) P.

6—901. Buddhism has the eye of Sakyamuni. Used of one who is easily able to distinguish between the false and the true. P.

7—902. The bo flower vanishes as soon as it opens. Used of things which seldom appear; or of bright children who die young. (L. G. S. 173) P.

a. The principal day celebrated in his worship is his birthday, on the eighth day of the Fourth Month.

b. He made the resolution, "Let my skin, and sinews, and bones become dry, and welcome! and let all the flesh and blood in my body dry up! but never from this seat will I stir, until I have attained the supreme and absolute wisdom!" —Buddhism in Translations. (Harvard Oriental Series III)—H. C. Warren. P. 76.

c. Sakyamuni is supposed to have five eyes:

1. The common eye of the body (肉眼).

2. The eye of the heavens (天眼). With this he sees everything, in all parts of the universe, at one time. Nothing can be hidden from it.

3. The eye of wisdom (慧眼), the spiritual eye. It is able to distinguish between the true and the false in things.

4. The eye of the Law (佛眼), or P'usa's eye. It is able to lead all creatures to see the Law, and thus save them.

5. The eye of Buddha (法眼). There is nothing it does not see and know.

d. The bo (or bodhi) flower is the symbol of Buddha. Flowering but once in three thousand years, it is considered a supernatural omen, foretelling the reincarnation of a Buddha.

ment, all the world rejoiced. Mara (魔羅)^a alone¹ was worried, and moved to opposition. He tried, by various methods, to shake the holy one's resolution, and lead him back to the old life, but without avail.² Finally when he and his demons, baffled and defeated, had taken to flight³ the awakening came,⁴ and Sakyamuni was able to see and understand the entire universe. He saw that the passions and desires of men were empty^b and vain. He came to believe in the non-existence of the objective⁵ world, and therefore of suffering and death. He was moved with a great compassion for his fellow men, and determined to use his new found benefit in letting others also receive the truth,⁶ he had obtained.⁷ Through it, they might also win salvation⁸ from delusion⁹ and sorrow. Thus did he, through the merit of previous lives, added to his untiring search in this, together with his sacrificing spirit and unselfishness, gain the

Sakyamuni Receives the
Light

即 狂 亂、 狐 疑 不 信。	大 光 明。	棒。	903 魔 雖 擾 佛、 魔 不 能 敵 佛。
	909 心 不 明 來 點 甚 燈、 意 不 公 平 誦 甚 經。	906 大 覺 悟、 大 解 脫。	
	910 救 拔 苦 難。	907 無 我 相、 無 人 相、 無 衆 生 相、 無 壽 者 相。	904 佛 頭 一 棒、 魔 遂 被 打 而 逃。
	911 心	908 正	905 當 頭 一

- 1--903. Although Mara could disturb Buddha, he could not hinder him. *i.e.* Evil cannot triumph eventually. (L. G. S. 100) P.
- 2--904. Buddha raps his head, thereupon Mara is beaten and flees. *i.e.* He called his thoughts back to his meditation. Or do not allow yourself to be deceived. (L. G. S. 100) P.
- 3--905. "A rap on the head." *i.e.* To suddenly remember what one was doing. (T. Y. 5: 143) Gi. 8655.
- 4--906. The great awakening of the understanding means great deliverance. Used by one who clearly understands and stops doing wrong. (L. G. S. 85) P.
- 5--907. There is no objectivity of self, no objectivity of others, no objectivity of all living creatures, and no objectivity of old age. Used to exhort men not to value existing things. (G. G. S. 14) P.
- 6--908. Truly a great light! (D. F. 64) P.
- 7--909. "If a man be not enlightened within, what lamp shall he light? If his intentions are not upright, what prayers shall he repeat?" (H. H. 3) Dav. 88.
- 8--910. Save and lift up those in sorrow and difficulties. (D. T. I: 6) P.
- 9--911. The heart is unrestrained and confused, suspicious and unbelieving. Used of one confused. (G. G. S. 16) P.

a. Mara is "the god of lust, sin and death, represented with 100 arms and riding on an elephant.—He assumes various monstrous forms, or sends his daughters, or inspires wicked men—to seduce or frighten saints on earth."—Handbook of Chinese Buddhism.—E. J. Eitel. P. 97.

b. See proverb 1782.

light. Not alone did he aid himself, but he also opened the way to limitless¹ opportunities² to others.³

The plan of Sakyamuni for his followers was that of abstemiousness,⁴ purity,⁵ and merit. With his enlightenment, came the recognition of four fundamental truths,^a which were necessary for complete salvation. He looked about him and saw sickness, old age, and death⁶ on every hand.^b This led him to the first truth, namely, that to all life there is more of suffering and pain than of joy, and that all which man loves and most appreciates is transient and perishes. His second truth was that this sorrow was caused through the cravings of the individual. So his disciples were to throw aside

Sakyamuni's Plan

剔起佛前燈。

916 孩小兒的心像似佛心。

917 了凡塵得大觀悟。

輕洩漏佛祖機、縱有黃金無處買、得福之人謹受持。

915 滅却心頭火、

912 爲世界造無量的福。

913 點路燈、以照行人。

914 這點靈丹世上稀、莫

1—912. He created limitless happiness for the world. i.e. Because of one Buddha, many came to bless the world. Used of one who bring blessings to many. (L. G. S. 79) P.

2—913. Light a lamp on the road to make clear the way for travelers. i.e. A good work. P.

3—914. There are few of these little efficacious pills in the world, so do not lightly disclose Patriarch Buddha's designs. Although there is yellow gold there is no place in which to buy these (pills). Those who have obtained this happiness should vigilantly receive and hold on to them. i.e. Don't give them away, as only the lucky people are saved. Used of anything precious and hard to obtain. (H. H. 13) P.

4—915. Destroy the fire in your heart, and raise the wick of Buddha's lamp, (that it may burn more brightly). i.e. Destroy the passions, and serve Buddha. Used in exhorting hot tempered or cruel men. P.

5—916. A child's heart is like the heart of Buddha. (Go. 104) P.

6—917. One who throws aside the world, obtains great clearness of perception and understanding. Used by those who have troubles in the home. It expresses a desire for peace and quiet, to be found only in the priesthood. (L. G. S. 99) P.

a. "The Enlightened One saw the four noble truths which point out the path that leads to Nirvana or the extinction of the self:

The first noble truth is the existence of sorrow.

The second noble truth is the cause of suffering.

The third noble truth is the cessation of sorrow.

The fourth noble truth is the eightfold path that leads to the cessation of sorrow.

This is the Dharma. This is the truth. This is religion."—The Gospel of Buddha.—Paul Carus. P. 41.

b. See proverb 1799.

the world and its vanities.¹⁻² They were to rid themselves of earthly longings, as nearly as possible, while they with a whole heart sought the road³ to freedom.⁴ Then in the priesthood they were to find, through fasting^a and contemplation,^b a way of escape. Thus the third truth was that they were to learn the emptiness^c of carnal things, and abandon all desires, even to that for continued life. Sakyamuni taught that release was to come through this inner⁵ experience; and through the realization of the non-existence^d of everything. In addition to this man was to follow the eightfold^e path. This was the fourth and final truth, by which man was to gain his complete deliverance. This path⁶ men must follow with pure and

甯入祖班。

好良方、佛祖留傳在世間、無生無死無煩惱、福壽康

921 欲廣福田、須平穩心地。
922 佛在心頭。
923 良方真是陀、怎得免三途。
920 世界在苦海上、猶未登岸也。918 世界紅塵。
919 生老病死苦、人身那個無、若不念彌

1-918. The world's red dust. *i.e.* Glory, wealth, or honor. (L. G. S. 101) P.

2-919. Birth, old age, disease, death, and bitterness. What human being is without these? If you do not chant Amitabha's name how can you avoid the three roads? (N. F.) P.

3-920. The world is on a bitter sea, it yet has not reached the shore. *i.e.* Man has not yet found peace. (L. G. S. 1) P.

4-921. "If you would extend your fields of happiness, you must level the soil of your heart." *i.e.* Be just in all you do. (W. D.) Gi. 3707-P.

5-922. "Buddha lives in one's heart." Used to refer to one's own conscience. Dao. 229-P.

6-923. A good plan, truly it is a good plan. Patriarch Buddha passed it on to the world. No life, no death, no anxieties. (One can with) happiness, longevity, strength, and peace enter the Patriarch Buddha class. *i.e.* If one follows the plan of non-existence he may become a Buddha. (H. H. S) P.

a. See proverb 1757.

c. See proverbs 1771 to 1787.

e. The eightfold path consisted of right belief, right resolve, right speech, right behavior, right occupation, right effort, right contemplation, and right concentration.

1. Right belief means a clear knowledge of the four fundamental truths.

2. Right resolve leads one to renounce sensual pleasures and all malice.

3. Right speech keeps one from falsehood, backbiting, and harsh or frivolous language.

4. Right behavior prevents one from taking life or becoming immoral.

5. Right occupation means one should gain his livelihood only by the right methods.

6. Right effort helps one to abandon any evil habits, and guard against future sin, while he grows in the right qualities.

7. Right contemplation compels respect for the body, and the ridding of the self of lust, grief, and all sensations.

8. Right concentration leads one, by the expelling of all sensual pleasures and wrong, and by exercising reason and reflection, to enter the first trance state. Here one is filled with happiness. In the second trance one has transfiguration and intensity of thought. In the third, the abandonment of all feelings. And in the fourth, contemplation is refined into indifference.

b. See proverbs 1758, 1761, and 1767.

d. See proverbs 1794 to 1797.

sincere¹ hearts,² holding a rigid control over self, and seeking through helping³ others,⁴ to lay up sufficient merit, to eventually, after having passed through several lives, gain enlightenment and liberty. Thus they were to forsake the frivolities and conventions of society, and through austerity and good works win the inner light, lose the wish for earthly existence, and in this way gain an entrance into Nirvana.

It was a feeling, much the same as that which prompted Sakyamuni to break away from Brahmanism, which led Amitabha^a to insert a new doctrine^b into Buddhism. His desire was to bring salvation within the reach of all people. The teaching of Sakyamuni made absorption into Nirvana possible for one by meditation, abstemiousness, and good works, through countless periods of years. Amitabha^c brought the new doctrine of redemption through faith.⁵ As this method put deliverance within the reach of all, it quickly gained favor,^d and soon the worship had spread⁶ over all China, and even into Korea and Japan.^e

The Coming of Amita
Buddhism

彌陀佛。	不能度一切不信之人。	方便、念盡彌陀總是空。	鎗。	924 假至誠、偷抱佛。
	909 家家觀世音、處處	928 佛能度一切衆生、	926 將心比心、強如佛心。	925 一隻手捏香、一隻手捏
			927 若不與人行	

- 1—924. To pretend to be very sincere, but to steal and carry Buddha away. i.e. The outward appearance is good, but the heart evil. P.
- 2—925. Incense in one hand and a gun in the other. i.e. Hypocritical goodness. P.
- 3—926. He who treats others by the standard of his own heart, will surpass the heart of Buddha. i.e. Ask no more of others than of self. (C. D. I: 7: 4) P.
- 4—927. If you do not do good works of convenience for others, though you pray all the prayers of Amitabha, they will be in vain. P.
- 5—928. "Buddha can save all living creatures, but he cannot save unbelievers." Gi. 12089.
- 6—929. Every family can have a Goddess of Mercy, and every place an Amita Buddha. i.e. It is possible for all to cultivate virtue. P.

a. Amitabha was supposed to have been a powerful ruler, but because of his compassion for his fellowmen, gave up his throne and became a monk, under the name of Fa Tsang (法藏), or Dharmakara. During his seeking he became a pupil of Shih Tzu Tsai Wang (世自在王), or Lohesvararaja, who taught him the method of becoming a Buddha. After a great deal of meditation he made forty-eight vows. They were that he would become a Buddha, on the condition that he would be able to save every living being, and establish a kingdom of blessedness, where all who should wish to go, should have a happy life after this.

b. Many interpreters of the Buddhistic Canon believe that the substance of the Mahayana doctrine is to be found in the older Hinayana texts.

c. Many authorities question Amitabha as having been a historical person.

d. The worship of Amitabha is largely advanced by the members of the Pure Land Sect. The Pure Land, or Ching T'u (淨土) Sect, holds out the opportunity for a happy life after death in Amitabha's Western Heaven.

e. "During the Fujiwara period, a strong faith in Amida (Amitabha

Among the vows made by Amitabha, when he began his journey towards Buddhahood, the eighteenth is the most important, because upon it, is the belief of his followers based. He said. "When I become a Buddha, let all living things in the ten regions of the universe maintain a confident and joyful faith in me; let them concentrate their longings on a rebirth in my Paradise; and let them call upon my name, though it be only ten times or less; then, provided only that they have not been guilty of the five heinous sins and have not slandered or vilified the true religion, the desire of such beings to be born in my Paradise will surely be fulfilled. If this be not so, may I never receive the perfect enlightenment of Buddhahood."^a So in this type of Buddhism we see a merciful saviour,¹ who would make Paradise possible for all his worshippers.² His method of escape is through repentance,^b sincerity,³ joyous faith,⁴ and the desire for life in the Western Heaven.^c It is to be accomplished⁵ by the repeating^d of

934 殺人放火吃飽飯、 看經念佛常忍饑、	心不善、 罔把彌陀念。 933 一心不亂。	930 善心即是佛。 931 功德無量。 932 嘴善	<p>1—930. A good heart is Buddha. i.e. Buddha is merciful, so this is said in praise of a merciful deed. (Go. 134) P.</p> <p>2—931. Limitless merit. i.e. Buddha's merit in saving men. Used in saying that one who does good deeds has great merit. (L. G. S. 108) P.</p> <p>3—932. One whose lips are good but heart is evil, vainly repeats Amitabha's name. Used in criticizing the priests, and insincere people. (V. 893) P.</p> <p>4—933. His heart is not the least confused. Used of one very calm in trying situations. (A) P.</p> <p>5—934. Those who murder and burn always have plenty to eat, while those who study the sutras, and repeat Buddha's name are always hungry. Used in complaining against the apparent injustice of things. (V. 1) P.</p>
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Buddha) was awakened among some of the Tendai followers, which spread over the whole country with lightning rapidity."—Handbook of the Shrines and Temples and their Treasures.—Bureau of Religions. Dept. of Education. Tokyo. P. 3.

a. Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect, and its Alleged Relation to Christianity.—F. C. M. Wei.—Chinese Recorder, June 1920.

b. See proverb 2253.

c. That the Western Heaven has largely taken the place of Nirvana in the thinking of the people, is due in a large part to the teachings of the Pure Land Sect, and the natural desires of human nature.

d. See proverb 919.

his name.¹ So perhaps, the most frequently heard phrase, when among Buddhists, is "Amita³ Buddha"^a (阿彌陀佛).² It is used alike by priest and coolie. It is the magic word which is to bring joy^b to one's life. It has been said that "Na Mo O Mi To Fu" is the only prayer known by all classes of Chinese.⁴ Amitabha⁵ will hear this and grant salvation⁶ even if it is uttered on the death bed.⁷ In him we have a god vitally interested in man's welfare. One who is willing and ready to accede to the request for future life with the blessed. One who makes it possible for all to be eventually saved. For the good, this will be immediately upon death; and for the sinner, after having been purified through a limited amount of punishment and torture. The one gaining this life will be indeed blessed for he will be born into his paradise. Man is thus taken to live with him⁸ in the Western Heaven, where his rule is supreme, and only bliss is possible.

942 普勸大地男和女、持齋受戒用心修、一片道心全不退、自然得見古彌陀。
 良。 939 一莖蓮花、活現出無量的佛。 940 有求必應。 941 念佛就可以消罪。
 往生極樂國。 937 嘴裏念彌陀、心裏毒蛇窩。 938 一聲阿彌陀佛、萬衆鼓舞天
 夫不用多、一鉤如月樣、三點有偏頗、禽畜皆因此、成佛也是他、借假念彌陀、
 935 欲免生死苦、急早念彌陀、生前多念佛、末後生極樂。 936 心字笑呵呵、工

1-935: If you wish to avoid the suffering of life and death, quickly repeat Amitabha's (name). If in the present life you frequently chant Buddha's name, after death you will be born in the Happy Country. (N. F.) P.

2-936. The character heart laughs, ho, ho; (to write the word) does not take much time, one curve like the moon, three dots on a slant; yet because of it one may become a bird, or an animal, or a Buddha: use the time still left, and chant Amitabha's (name), so you may be born in the Happy Country. (N. F.) P.

3-937. While in his mouth there is Amitabha, in his heart there is a nest of poisonous snakes. P.

4-938. One voice saying Amitabha will arouse the consciences of all men. i.e. A good man will move others to be good. (L. G. S. 98) P.

5-939. On a lotus blossom, Amitabha Buddha appeared as if living. (L. G. S. 94) P.

6-940. If you ask you will receive an answer. (L. G. S. 2) P.

7-941. "If you repeat Buddha's name, sin will be cancelled." B. S. 82.

8-942. Exhort all the men and women in the world to keep the Vegetarian vows and precepts, and be careful in cultivating the heart; if the least part of the heart is inclined to the truth, do not discourage it, and naturally you will be able to see Patriarch Amitabha. Used to exhort people to become Vegetarians. (H. H. 50) P.

a. His birthday is celebrated on the seventeenth of the Eleventh Month.
 b. See proverbs 995, 1144, 1145, and 2253.

When one realizes he is to receive so much of value and happiness he should, with a thankful heart, put his life entirely at the service of Amitabha.¹ He should believe in, honor, and worship him. But he does not. The great mass of the people are carried away with the affairs of this life, and do not regularly burn their incense. It is only when the difficulties arise that they are quick "to take hold of Buddha's feet."² They come to him in their need and trouble, but when all is well they go back to their business, and forget.³ One would think that for those who thus turn aside and are unfaithful, the chance of reaching Paradise would also be removed, but such is not the meaning of Amita Buddha. A sinner needs only to repent,⁴ and salvation is at hand.⁵⁻⁶

The Sinner's Chance

Following the life of Sakyamuni, there were to be three periods in the world's history. First, a five hundred year period, in which Dharma's Wheel, or the Wheel of the Law would be constantly turned,⁷ and many lives saved. Then there was to be a period of a thousand years when commentators would explain the Law, and images would be set up to hold its idea before men. This will be

**The Three Periods of
Buddhistic Life**

是岸。

949 法輪常轉、時時念、透出靈光證菩提。

生。

947 但得回頭便是岸、何須到此悔前非。

948 苦海無邊、回頭

無事把佛推。

946 從前種種、譬如今日死。從後種種、譬如今日

943 送佛送到西天。

944 閒時不燒香、忙時抱佛脚。

945 有事抱佛脚、

1—943. If you escort Buddha, escort him to the Western Heaven. i.e. Don't do things by halves. P.

2—944. "At ordinary times not to burn incense, but in difficulties to take hold of Buddha's feet." (C. D. 3: 4: 17) Doo. 494.

3—945. When one has a favor to ask, he clasps Buddha's feet; but when one has no request, he pushes him away. Used of one who treats you nice when seeking a favor, but later when he has nothing to gain ignores you. (Go. 104) P.

4—946. Everything in the past died yesterday; everything in the future was born today. i.e. Turn from past sins to a new future. (L. G. S. 48) P.

5—947. "If one only turns his head there is the shore; why wait until you come here to repent of your sins." a. i.e. No need to come here and burn incense. Sm. 260-P.

6—948. "A boundless, bitter Sea, turn your head and there is the shore." i.e. Repent and salvation is at hand. Sm. 260-P.

7—949. One must constantly remember that Dharma's law is continually revolving and that there passes out spiritual light from it, manifesting the true enlightenment. (H. H. 10) P.



—By Permission of Mission Photo Bureau.

MI LIEH FU, HANGCHOW.

followed by a three thousand year period in which the world will go away into sin, until even Buddhism is not remembered.

At the close of this third period Mi Lieh Fu (彌勒佛),^a or Maitreya,^b is to come and again explain the Law, and recall men to its observance.^c The image of this Buddha, who is yet¹ to come,^d is to be found in nearly all temples, in a little shrine, in the center of the passage, facing the front door to the temple. He is easily recognized by his laughing² and hope inspiring face. Although he is yet but a Lohan,³ he is thought of as already watching over, and protecting Buddhism.

Mi Lieh Fu

The disciples of Sakyamuni are called Lohans⁴ (羅漢).^e This term, in places, includes the entire one thousand two hundred, in others the five hundred, but in most places only the eighteen^f pro-

虎。	953 羅漢請觀音、客少主多。	950 轉世再來。	1—950. As the world revolves I will return. Used of anything, to mean if it cannot be accomplished in this life, it will be in the next. (L. G. S. 44) P.
		951 笑羅漢。	2—951. The laughing Lohan. Used of one always laughing. P.
			3—952. The cloth-bag Lohan. Used to call a person a fool. P.
		952 布袋羅漢。	4—953. The Lohans inviting Kuan Yin, the guests are few, and the hosts are many. i.e. One guest and eighteen hosts. Used where one invites guests and then crowds the table with home folks. This is discourteous. (Go. 398) P.
	954 降龍伏		5—954. "To subdue the dragon and repress the tiger. A man of great ability and power." (T. Y. 11: 113) W. M. 46: 5.

a. He is also called the Laughing Lohan. He will be found among the eighteen Lohans.

b. During life Maitreya was an Indian prince. After his death "Sakyamuni met him in the Tushita Heavens, and appointed him his successor, to appear as Buddha after the lapse of 5000 years."—Researches into Chinese Superstitions.—H. Dore, Eng. M. Kennelly. VI: 100.

c. At times letters are supposed to fall from heaven announcing his speedy coming, and telling men how to prepare for it.

d. He is facing outward, as though eager to welcome the time when he shall come as a Buddha.

e. "The Arhats or Lohans, are the patrons and guardians of Sakyamuni Buddha's system of religion and its adherents, lay and clerical.—Arhat Nandintra tells his hearers that Buddha when about to die entrusted his religion to sixteen great Arhats. These men were to watch over, and care for the religious welfare of the lay believers, and generally protect the spiritual interests of Buddhism. They are to remain in existence all the long time until Maitreya appears as Buddha, and brings in a new system. Then the sixteen Arhats will collect all the relics of Sakyamuni and build over them a magnificent Tope. When this is finished they will pay their last worship to the relics, rising in the air—and vanish into remainderless Nirvana."—(The Eighteen Lohans.—Watters. pp. 6, 9, 10) The Chinese have added two to this number, thus making eighteen in all.

f. Among the eighteen Lohans, there is one called the Subduer of the Dragon⁵ (降龍), and another called the Repressor of the Tiger (伏虎). The

minent disciples are meant. It is in the latter sense, the term is commonly used in China. The eighteen Lohans are found in the main building of nearly every Buddhist temple, arranged nine on each side of the image of Buddha, filling up the two sides of the room. They are usually represented with their eyes open, ready to serve him,¹ and as a consequence appear to many to be angry,^a or severe. However, such is not the case, as they are free from all such passions. Their present state is thought to be one of happy enjoyment in contemplation. They are where disease² and death are impossible. They will not again be born into human life, but will soon pass on to perfect Buddhahood.

Associated with Amitabha, in his work of saving men, is Kuan Yin^b (觀音),^c or the Goddess of Mercy.^d Her special work is to receive the spirit as it leaves the body and place it in a lotus blossom^{3-f} which opens in the Sacred Lake of the Western Heaven.

車輪。	957	半、	兒。	趕	955
	池	纔方		不	十
	中	是	956	上	八
	蓮	鐵	過	個	個
	花、	羅	了	點	羅
	大	漢。	七	腳	漢
	如		月	的	女、

1—955. "Eighteen Lohan (gifted) daughters are not equal to one lame son." i.e. The finest girls are not equal to a cripple boy. Gi. 3333-P.

2—956. "When half the 7th month is passed; with iron Lohans man will be classed." (C. D. 2: 3: 5) Sc. 2476.

3—957. The lotus blossoms in the Lake are as large as cartwheels. (A) P.

former is pictured with a dragon coiled around him, and with its head in his hand. The latter is represented as carrying a tiger on his back.

a. See proverb 975.

b. Her principal festivals are on the nineteenth of the second, sixth, and ninth months. Originally Kuan Yin was the male Bodhisattva Avalokitesvara, but in China the gender is changed, and she is now usually represented as the model of womanly beauty.

c. Her principal shrine in China is located at Puto Shan, a small island off the coast of Chekiang.

d. Kuan Yin was the daughter of a king. She was the youngest of three sisters. As a young lady she was of a very religious nature, and greatly attracted to the worship of Buddha. Her father, having no sons, wished her to marry a prince that they might become the future rulers of his kingdom. He had already made arrangements to that effect. She pled with him to permit her to enter a convent instead and being refused ran away and entered a nunnery not far from her home. Here the other nuns, jealous of her beauty, gave her all the hardest tasks. She was helped supernaturally to overcome the obstacles they placed in her way. Her father learned where she was, and sent soldiers, who burned the temple and brought her back to the court. Upon her arrival she was given her choice between marrying, as he wished, and death. She chose the latter, and was strangled. In the Unseen World she received the immortal peach. Everywhere she went she produced happiness. Yama was unwilling for her to stay in Hell. So she returned to the earth, and was given Puto Shan for her dwelling.

e. "By the expression 'eighteen Lohan daughters,' is intended girls who in beauty, etc., are as much models in their way as the eighteen 'Companions of Buddha' were in theirs."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 302.

f. The lotus blossom is used because it comes beautiful and pure out of the filth of the pond. So out of the filth of the world comes a Buddha.

She is supposed to command the "Bark of Salvation,"¹ or the boat² which ferries³ the soul of man across^a the sea of life and death, to its final rest in the Pure Land.⁴ In this way she assists Amitabha, taking the souls⁵ which have called upon his name, and transferring them to his Paradise.

Kuan Yin, the Captain of
the Bark of Salvation

Kuan Yin is the goddess especially appealed to⁶ by those in trouble⁷ or need. For this reason she is probably the most popular deity worshipped by the Chinese. Although but a P'usa she is thought of as having great⁸ resources⁹ and power¹⁰ at her com-

爺把掌心。

967 孫猴兒打跟頭、連着的。

翻一萬八千里、不能出觀音老母手掌心。

966 孫悟空打跟頭、打不過佛

土。

962 普渡衆生。

963 倒坐觀音。

964 觀音大士、發個慈悲。

965 一個跟頭、

958 普渡慈航、同登彼岸。

959 無量慈航。

960 慈航之渡。

961 從苦海中登樂

- 1—958. All pass over together, in the merciful barge, to the other shore. Used of anything where all mutually receive benefit. (L. G. S. 86) P.
- 2—959. The limitless merciful barge. Used of one who helps everyone he can. (L. G. S. 100) P.
- 3—960. The merciful barge's ferry. Used of one who helps another out of difficulty. (L. G. S. 1) P.
- 4—961. From the midst of the bitter sea to reach the Happy Ground. i.e. Become a Buddhist. Used of one lifted out of sorrow. (L. G. S. 135) P.
- 5—962. Saves all living creatures. Used of one who shows no partiality in helping others. (L. G. S. 100) P.
- 6—963. A reversely seated^b Kuan Yin. Used of one who hides his good points. P.
- 7—964. Great teacher Kuan Yin send forth mercy. Used in asking for help. (L. G. S. 73) P.
- 8—965. He can turn an eighteen thousand li somersault, but he does not get out of the palm of the venerable mother Kuan Yin's hand. i.e. No matter how great one's ability there is always some one greater. P.
- 9—966. "Sun Wu K'ung: turning somersaults, he cannot get out of the palm of Buddha's hand." Sm. 277.
- 10—967. "Sun Hou Erh turning somersaults,—in uninterrupted succession. Employed of events which follow each other in rapid succession." Sm. 276.

a. See proverb 1730.

b. "Facing the north instead of the south. She is said to do so because mortals will not turn their heads, sc. repent."—A Chinese-English Dictionary. —H. A. Giles. 6363.

c. "Sun Wu K'ung—was developed by natural evolution out of a stone, and—began life as a monkey. Among the supernatural accomplishments which Sun acquired, was that of turning somersaults without intermission to the extent of eighteen thousand li. The amazing celerity of motion rendered him a most formidable antagonist. The irrepressible disposition of Sun—was constantly leading him into audacious measuring of his strength with that of the gods.—Yü Huang (玉皇) found it necessary to call in the aid of Buddha, who allowed

mand,¹ and so is well able to help the one in distress. No matter what the problem may chance to be, she is the first one called upon to save² from the bitterness and difficulties³ of the world. So one constantly hears the prayer, "send great mercies,"⁴ addressed to her. She is thought to especially befriend the sailor, as she is supposed to preside over the waters. Wherever one may be in anxiety,⁵ whether on land or sea, if he will with a whole heart appeal to her, an answer to the prayer will surely come. If one be pure and true, he may be certain⁶ the "willow branch" will extend its blessing.⁷ Man

Kuan Yin, the Friend to
the One in Trouble

大千也。	972 一切災殃化為塵。	觀世音。	968 孫猴兒的金箍棒、要大就大、要小就小。
974 一滴楊枝功德之水。	973 一滴楊枝、只一滴水、不能灑遍	970 救苦救難、不必待觀世音也。	969 救苦救難

- 1—968. "Sun Hou Erh's gold-banded club,^b—large when you wish it to be large, and small when you wish it to be small. Used of lawsuits which at first are insignificant, but which yamen followers well know how to expand to ruinous dimensions." Sm. 276.
- 2—969. The Kuan Yin who saves men from bitterness and trouble. Used of one who is always helping others. P.
- 3—970. Save from bitterness and difficulties. It is not necessary to wait for Kuan Shi Yin. Used to exhort men to help the poor and suffering. (L. G. S. 56) P.
- 4—971. Send great mercies. A constant prayer to Kuan Yin. P.
- 5—972. May all diseases and calamities be transformed into dust. *i.e.* Scattered. A good luck expression. (K. Y. 9) P.
- 6—973. A drop from the willow twig is only a drop of water; it cannot be scattered over all the earth. Used of one who has only so much to give, and that is not enough for everyone. (L. G. S. 67) P.
- 7—974. One drop of meritorious willow twig water. *i.e.* A little help will put him on his feet. (L. G. S. 18) P.

Sun Hou Erh to turn as many somersaults as he pleased, in order to demonstrate to Sun that his own power was greater than Yü Huang's.^a Sun accordingly set himself into revolution, and traversed an enormous distance until he came to the very limits of creation, where he found five mighty carnation colored pillars which support the heavens. He then returned, and told Buddha what he had seen and that he had been to the end of all things. Buddha, however, informed him that he had all the while been turning over in Buddha's palm, and that the pillars of heaven which he described were the fingers of Buddha's hand where they turned upward! As Sun refused to believe this, the experiment was repeated, when Buddha seized him fast."—(Chinese Proverbs and Common Sayings.—A. H. Smith. P. 277) Kuan Yin then punished him, by placing him under a mountain. He was unable to escape, and unable to die, as he had eaten the immortal peach. See also note f, page 360,

a. See proverb 2420.

b. The magic club, called the "Gold Banded Club," or the "Iron Needle of the Gous which Guard the Channel of Heaven's River," Sun Hou Erh stole from the deep sea palace of the Dragon King. This club would be large or small as he wished. He carried it in his ear. When he wished to use it, it greatly increased its size, so that it was terrifying to both gods and men.



THE GODDESS OF MERCY.

thus comes to her^a with all his cares and sorrows, and she heeds his cry. She has mercy upon all.^b

Commonly, Kuan Yin is represented as a beautiful woman seated, or standing, upon a lotus blossom. She is considered the model of beauty¹ for the womanhood of China.^c There can be no greater compliment paid to a young lady than to say she is a Kuan Yin;² for one would mean that she has both the perfection of face and form,³ and the qualities which make this goddess so much loved by the people. She is often called the "take away fear Buddha,"⁴ for her desire is that men should love her. She is thought to especially feel for mothers; and because of this, she is appealed to by them for children.^d In her temples one will often see such mottoes as a "Buddha's eye, and a woman's heart,"^e or a "Woman's heart and Buddha's strength,"^f showing that while the people ascribe the knowledge and power of the Buddhas to her, they also add to these attributes the finer womanly qualities.

Kuan Yin, the Model for
the Womanhood of China

Another noted P'usa is Ti Tsang (地藏).^g Like all those truly

978 一片婆心。	977 少是觀音、老是猴。	低眉觀音。 976 活觀音。	975 只認得怒眼羅漢、不認得	1—975. He knows only the fierce eyed Lohan, and not the low browed Kuan Yin. i.e. One who disregards the good, and courts the evil man. P.
				2—976. A living Kuan Yin. Used of a very beautiful girl. P.
				3—977. "Young she's a Kuan Yin; old she's a monkey." i.e. Beautiful when young, but shrivelled and wrinkled when old. Sc. 1458-P.
				4—978. The heart of a mother. Used of one who treats others as a mother would. Kuan Yin is said to have a mother's heart. (L. G. S. 71) P.

a. "If a world full of demons are about to attack men, when they hear any calling on the name of Kuan Yin, these demons cannot then look at them with evil intent, much less harm them."—Translated from the twenty-ninth chapter of the Lotus Ching.—The New Testament of Higher Buddhism.—Timothy Richard. P. 17.

b. It is said that Kuan Yin dipped willow twigs in water, and when she saw any in difficulties or sorrow, would sprinkle those in need with it. Those upon whom the water fell were saved. Priests now soak willow twigs in water, and use them for healing diseases, and in exorcism.

c. See proverb 1057.

d. She is sometimes pictured offering a child to an expectant mother.

e. (佛眼婆心)—Vocabulary and Handbook of the Chinese Language.—J. Doolittle. Vol. II: 260.

f. (佛心婆力)—Vocabulary and Handbook of the Chinese Language.—J. Doolittle. Vol. II: 260.

g. A long time ago, in a previous existence, Ti Tsang was a prince, but left the royal family, and devoted himself to the worship of Buddha. He then made the vow to save men from suffering and sin. Through various incarnations he held to his purpose. During one existence, as an Indian girl, he was very badly treated by his mother. However after the mother's death he continued to

trying to reach Buddhahood, he made a vow to save everyone from suffering, sin, and delusion.¹ In this work he was to persist until all life was rescued.² He was so earnest in this desire, that he carried on his efforts even into the very gates of the Unseen World, trying to persuade men to do right. In fact, he is supposed to have broken into it, and delivered souls from their torture. Because of this, Heaven gave him the title of "The Master Teacher and Reformer of Hell" (幽冥教主), with its accompanying authority.³ Now he is thought to frequently enter the Under World, and preach the Law to the spirits undergoing their punishment. Wherever he can lead any to repent, he causes their salvation.³ He is believed to also be present at the deathbed, and at childbirth,⁴ to guard one against the demons. While Kuan Yin is noted for saving the living, he is famed for his efforts in behalf of the departed.

When one goes into the temple of Ti Tsang, he will find four images of him in the main hall. They are represented sitting back to back upon lotus blossoms, in one shrine; thus facing the four

樂、如是福利、最不思議。	一念間、具大慈心、布施醫藥、飲食臥具、使令安	度、無緣的不度。	人、或損害人、各各不同。	979 昔是迦羅太子、今爲江左高僧。
		982 見諸老病、及生產婦女、若		981 普度衆生、有緣的
				980 或利益

1—979. Formerly he was the crown prince of Hsien Lo, now he is the great priest^b on the left of the river.

2—980. To benefit men, and to injure men is not the same. Used to show the opposition of good to bad. (D. T. II: 15) P.

3—981. In the saving of all life, those who are fortunate are saved, and those who are unfortunate are not. i.e. Only those are saved who have it in their fate. P.

4—982. If you meet with the old, when they are sick, or with a woman in pregnancy, and in a single thought are moved to compassion, so that you give healing, food, or bedding to them and so lead them to peace and joy, your happiness and profit will be immeasurable. Used to exhort men to do good as the opportunity arises. (D. T. III: 5) P.

pray for her spirit, and finally descended into Hell, to help her if possible. There he learned his prayers had saving power, and rescued his mother. He has now reached the Pusa state, and spends his time in striving to help and save men. He is the Bodhisattva presiding over Hell, but his mission is to save men from it rather than judge them. He is supposed to have cultivated virtue through eighteen lives before reaching his present state. See Page 326.

a. Hell being in the earth, its kings are subject to him.

b. Chiu Hua mountain is on the left or south side of the Yangtze river, in Anhwei province. It is sacred to Ti Tsang and is covered with his temples. Here also is to be found his tomb.

directions. Along the walls to the left and right are seated the ten Kings of Hell.^a In this way is shown his authority over the Rulers of the Under World. If one would worship him, he must have sincere faith, he must repent of his own sins, and must have compassion upon others in trouble or need. One must burn incense, recite his sutra, and pray often to him.¹ His birthday is celebrated on the thirtieth of the Seventh Month, at which time pilgrims gather from far and near, to offer incense at his shrines.^b The mountain especially sacred to him is Chiu Hua (九華), in Anhwei.

Ti Tsang's Temple and
Worship

The teachings of the immortality of the spirit, salvation from Hell, and a happy life after death, are the heart of Mahayana Buddhism. These beliefs have made the shrines of Amitabha, Kuan Yin, and Ti Tsang most popular, and their names loved by the people.² Probably these doctrines saved Buddhism to China, for had they turned away completely from the idea which permitted the honoring, helping, and worshipping of one's ancestors, to celibacy and the loss of identity in Nirvana, it is a question whether or not it could have held the Chinese nation.

Salvation by Faith Saves
Buddhism to China

Wei T'o P'usa^d (韋馱), is one of the lesser Bodhisattva.^e Yet he is found in nearly every temple, just back of Mi Lieh Fu,

光明、 普照 十方。	燒香。 984 放大	山、 赭山 頭上 去	983 旁旁、 上赭	1-983. P'ang, p'ang, p'ang, going to the top of Chê Shan, ^f to burn incense. Used at the festival on Ti Tsang's birthday. P.
				2-984. To let out great light, spreading over the ten sections. ^g i.e. Buddha is saving from suffering. (F. S. D. I: 16) P.

a. As Kuan Yin presides over the water, so Ti Tsang presides over the land, and therefore over Hell which is in the earth.

b. At these festivals the people strive to be the first to offer incense. This leads them to begin going to the mountain as early as six o'clock the night before. They keep up the worship all night, and until noon of the next day. They go in groups with lanterns, drums, incense, etc., to perform their worship. Such large quantities of incense are burned that it looks, in the distance, like a great bonfire.

c. The mountains sacred to the four great P'usas are; Puto (普陀), off the coast of Chekiang, sacred to Kuan Yin; Chiu Hua (九華), in Anhwei, sacred to Ti Tsang; O Mei (峨眉山) in Szechuan, sacred to P'u Hsien (普賢); and Wu T'ai (五臺) in Shansi, sacred to Wen Shu (文殊).

d. He is sometimes erroneously called Wei T'o Buddha.

e. Wei T'o in a former existence was a very famous general.

f. Chê Shan in Wuhu is also sacred to Ti Tsang. It is called the little Chiu Hua (小九華).

g. The ten sections are; north, south, east, west, northeast, southeast, northwest, southeast, above, and below.

standing¹ and facing the inner courts. He thus shows his position as Defender² of the Law and of Buddhism.

Wei T'o P'usa

He was originally a Chin Kang, but on account of his zeal and goodness he has advanced to the P'usa state. He is thought to protect against and destroy demons. He stands, holding the Chin Kang's "diamond club," ready to instantly avenge any slight to the Buddhist faith.^a The Law has a valiant defender in him.^b

"The Law one must know, use, believe, and explain,"^c said Sakyamuni. It has been described as a wheel, the rotation of which saves life. It enlightens man. Naturally, the Law is unalterable.³

The Wheel
of the Law

Whenever a cause⁴ is started, an effect will surely be produced; likely not in this, but in another existence.⁵ It becomes the work of a Buddha to turn the wheel, for in so doing he produces the causes which give salvation and illumination. The one who is able to see it clearly,⁶ and explain it, is advancing rapidly on the road to Buddhahood. For it is not easy to understand, and cannot be comprehended until one is approaching enlightenment. Thanks to

福、
乃更得禍。

990 佛家法眼、恐無此明見萬里也。

無有高下。

988 佛國有緣、佛法相因。

989 事佛求

護法之身、視世界如一粒的米。

987 是法平等、

985 像草駝爺似的、沒有坐。

986 六合之內、運在大

1—985. "Like Wei-to-yeh, not sitting." Doo. 687.

2—986. The whole universe moves in the body of the great Defender of the Dharma, but he looks upon the world as a grain of rice. Used of one doing great deeds, yet considering them as trivial. (L. G. S. 75) P.

3—987. The Law is impartial, not recognizing high nor low (station). i.e. It can be learned or used by anyone. (G. G. S. 23) P.

4—988. Buddha's country has the cause, to which Buddha's law holds a mutual relation. (K. Y. 3) P.

5—989. To serve Buddha seeking happiness, yet all the more to receive misfortunes. d (S. T. 181) P.

6—990. The eye of the Law of Buddhism is not equal to the eye which sees clearly ten thousand li. Used in praising others, or telling them to look clearly. (L. G. S. 76) P.

a. When Sakyamuni died, his disciples burned his body, and in gathering up the ashes found one of the vertebra had changed into a beautiful, five colored pearl. This they called the Shé Li Tzu (舍利子), and built a pagoda to hold it. At one time the King of the Demons stole it, but was pursued by Wei T'o and the jewel recovered.

b. His birthday is celebrated on the third of the Sixth Month.

c. The Chin Kang sutra claims to be the words of Sakyamuni given to and recorded by Hsü P'u Ti (須菩提).

d. Such misfortunes are the effects of causes started in previous lives.

the good offices of the Buddhas, the Wheel of the Law is constantly revolving, redeeming¹ men, and producing hope in the world.

If one follows the road leading to Buddhahood, it must be with sincere heart,² and true worship. One cannot live a life of selfish desire and evil,³ and attain to enlightenment. But for genuine devotion there is a reward.⁴ The one who, in prayer, seeks the help of Buddha, as he strives to conform to the Way, shall find the strength and blessing he needs.⁵ To strive to attain to Buddhahood means compassion for and ministry to all living creatures. It is not an easy road, but in this service comes freedom from all earthly cares, and the sorrows of continued rebirth.

The Reward of
Service

口
罵
人。

人、
就
成
正
果
了。

995
甯
可
葷
口
念
佛、
不
可
蔬

993
不
受
磨
難
不
成
佛。

914
不
識
字
的
佛、
一
語
驚

自
心
頭、
人
人
有
個
靈
山
塔、
靈
山
塔
下
正
在
修。

991
法
力
無
邊。

912
佛
在
靈
山
莫
遠
求、
靈
山
只
在

1—991. The strength of the Law is boundless. (F. S. 4: 1: 1.) P.

2—992. Buddha is on the efficacious mountain, so do not seek him at a distance; the efficacious mountain is on the apex of the heart, so every man has a pagoda on it; it is truly good to cultivate the space at the base of the pagoda. i.e. Cultivate the heart. P.

3—993. "Without suffering, one does not become a Buddha." i.e. One is perfected through suffering. Gi. 3589 P.

4—994. The Buddha who does not know how to read^a can with a sentence warn men, producing good fruits. (L. G. S. 98) P.

5—995. One had better not be a Vegetarian, and chant Buddha's name, than be a Vegetarian and curse people. (C. D. III: IV: 18) P.

a. The fifth Patriarch, when old, wished to select his successor. So he called all the younger priests together, and gave them a composition to write. None of them, in understanding, were equal to the little priest who did the copying for the temple. While he did not recognize a character, his knowledge of Buddhism was so thorough, the Patriarch caused his robes to fall upon him. Later he became a Buddha.

CHAPTER VII.

THE PANTHEON.



Nearly every god, worshipped by the Chinese, is represented by an image. Something in the object suggests a method of personification, and so gives it form. In the minds of a few, this in no way interferes with their devotion to the original subject,¹ yet it must be admitted

The Idol

that to the great mass of the people, it has completely taken the place of the real idea^a and they pay their homage to the idol itself.^b They are, for the most part, in

the shape of men.^c They are made of different materials. One finds them in metal,² stone, wood,³⁻⁴ clay, and paper.^d Wood probably was the material first used, and looks back to the time when they were cruder than at the present. By far the larger number, in fact

998
木頭人。

999
像一個木偶人。

洲獅子景州塔、東縣鐵菩薩。

996
金石能通、鬼神來告。

997
滄

1—996. Through gold and stone one can communicate with them, and the gods and demons can come to one's aid. i.e. The gods work through the idols. (L. G. S. 26) P.

2—997. "The lions of Ts'ang Chou, the Ching Chou pagoda, the great iron P'usa of Tung Kuang Hsien." i.e. Everything has a special value. Sm. 130-P.

3—998. "A wooden man. i.e. block-head." Sc. 1382.

4—999. "Stupid. Lit. Like a wooden image." Sc. 1053.

a. Idols are looked at in three ways by the Chinese. There are those who feel the image is inhabited continually by the spirit of the god. There are those who feel the spirit comes to the idol when the bell is rung, to receive their worship, but at other times is absent on other affairs. And there are a few who believe the image to be nothing more than clay, being placed there to help them center their hearts, when in worship, on the real god.

b. See proverb 1020.

c. The title given to Buddhist gods is P'usa, to Taoist gods is Tsu Shih (祖師) or Chen Jen (真人), and to Confucianist gods is Shen Ling (神靈).

d. See proverb 555.

e. This is the image of K'un Tun (困敦), the god governing the year in which this was written.

practically all those seen in the temples,¹ are of clay,^{2-a} and heavily gilded. They are constructed by first making a cross of wood, which is wrapped with straw^b for a base, and around this the image is molded. In their thick coat of paint and gilt,^c they look to one when first seen as though made of gold, and thus lend the impression of great expense. However on closer observation, it is easy to learn their true character. In the homes small ones of metal, wood, or clay³⁻⁴ are kept and used. But more often, one here finds the paper idols. They are painted representations of the gods on scrolls, and can be hung up where and when one wishes to use them. This in no way takes the place of the service in the temple, but is more for the purpose of keeping the mind fixed on religious things, and for the convenience of private devotion. In this way the gods are brought into the home, as friends and protectors.

The objects first deified, as has been seen, were the forces of nature, which they believed were controlled by some being within them. They then proceeded to make an idol resembling what they conceived this god to be and do. As the God of Thunder is seen beating upon a piece of iron, and the Goddess of Lightning, throwing flashes of light from her mirrors. After this, it was but a short step to give a form to the spirit they thought to be residing in some well known creature or thing. So images of the fox, Mt. T'ai, and the city wall and moat are shown as men. In this way the representations of the nature gods came into existence,⁵ and are to be seen, mostly in human form.

Nature of the Gods
a) Deified Objects of Nature

各菩薩各像。
泥人兒、却是晴天做下來的。
香燒紙瞎胡鬧、神靈本是泥土造。
未見過泥人、是人做的、不是人養的、
推開廟門、把菩薩看一看。
1000
1001
1002
1003
1004
莊家老兒

- 1—1000. Push open the temple door and look on the idol. i.e. See whether he can be cheated or not. A reply used when one is trying to get you to commit some evil act. P.
2—1001. "The old villager never having seen a clay image,—made by man but not reared by man. An abusive proverb,—not fit to be called a man." Sm. 274.
3—1002. To burn incense and paper is making a useless (blind) disturbance, the gods originally were made of mud. Used by one who has lost faith in the idols. P.
4—1003. The clay images seen on rainy days were all made in clear weather. (C. D. III: IV: 17) P.
5—1004. Each man has a different manner; each god has a different image. i.e. Men are not alike. (Y. S. G. 6) P.

a. See proverb 478.

c. See proverbs 896 and 897.

b. See proverb 555.

The larger part of the idols worshipped in China, are deified men.^a Some one became famous for the qualities¹ supposed to be possessed by a god,² and the image of him was made. By the principle of association, the likeness called these traits more vividly to the mind of the devotee, thus making it more real. Then in a short time he came to take the place of that particular idea. Many on account of signal service have entered the pantheon through canonization by the Emperors. Quite often some very popular or noted man, after death was deified,³ and given a god's position in his own locality. Thus the people attached the great qualities possessed in life to his spirit. Inasmuch as he was one of their number and helped them, he belonged not alone to the clan, but to the village. Later because of supposed efficacy his worship spread to other districts. In these ways, men were raised to the rank of gods.^b

Naturally, as many of the gods are but deified men, they are supposed to have their feelings and desires.^{4-d} They do not hesitate

是冤家、沒兒沒女 活是仙家。	1007 生而爲英、死而爲靈。 1008 多兒多女	1006 包家方的大菩薩、照遠不照近。	1005 昔爲唐朝進士第、今爲當莊土地神。	<p>1—1005. "Once a famous scholar of the T'ang dynasty,^c but now only a local god in a village." Sm. 271.</p> <p>2—1006. The Pao home district's big idol cares for the distant, not the near. Used of one who neglects those near to him, in order to care for those at a distance. P.</p> <p>3—1007. When he was living he was a hero, when he died he became efficacious. (L. G. S. 58) P.</p> <p>4—1008. "Many sons and many daughters, many family foes;^e no sons and no daughters, a living P'u Sa." i.e. Children are an expense, and one without them has a care free life. Sm. 300-P.</p>
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a. This has been so prevalent that we find deified men holding the place and using the power of nearly all the gods. This is true from Heaven himself down to the little Earth Gods.

b. See proverb 2353.

c. Han Wen Kung (韓文公), or Han Yü (韓愈), was a minister under the Emperor Hsien Tsung (唐憲宗), but was degraded and sent to Ch'ao Chou (in the present Kwangtung). Here he spent his time in helping the people. For this they made him their Earth God, when he left this life. He was also made the chief of all T'u Tis, by Heaven. He now has a shrine in nearly every large city. His tablet is also to be found in all Confucian temples.

d. See proverb 1621.

e. It is interesting to note that they believe that persons are allowed to come together as husband and wife, or sons and daughters, if they were enemies in a previous existence.

to be a party^a to deceit.¹ They are controlled at times by pride² and vanity. They hate, and act cruelly towards those they dislike.³ But they also have the finer qualities found in man. They are thought to love, and be loved. They will use their power for their friends. Their daily actions are governed by the same necessities that move human beings. They live in the married state. They need food and clothing. They must have their regular baths.⁴ Like mortals they make their mistakes,⁵ and like them are punished by those above them. Thus in the gods, we see a projection of what man thinks, feels, and wishes.

Nature of the Gods
c) Human Feelings
and Needs

When properly approached the gods may be influenced to help man. They appreciate sincerity,⁶ and will reward those who earnestly seek them. As they know one's heart and motives they enjoy the sacrifices of the true worshipper, and reject those of one whose heart is not really honest. The desires of the rich⁷ have more

有一時錯。	之神。	1009 許倒願。	1—1009. To make an inverted vow. i.e. To make a vow to a god, promising something in case the idol will grant leniency for a wrong about to be committed. P.
1014 誠則靈。	1012 懺菩薩洗澡、枉勞神。	1010 小廟的神菩薩。	2—1010. "The god of a small temple." i.e. One unaccustomed to wealth or honor, upon obtaining it, will make a big show. Mat. 610-P.
1015 錢可能通神。	1013 神仙也	1011 飛揚拔扈	3—1011. The soaring unruly god. Used of one ungovernable. (L. G. S. 18) P.
			4—1012. "He who removes an idol to bathe it, puts the god to needless inconvenience. Sc. 2358.
			5—1013. "Gods and fairies too have their blunders." Sm. 34.
			6—1014. "Efficacious if you are sincere. (e.g. Gods)—as in response to prayer." M. G. 51.
			7—1015. "Money can move the gods, enable a man to do anything." Gi. 1736.

a. This is shown where a person is required to go before an idol and swear to the truthfulness of his statements. He tells the god what he must do, and that he must swear to what is not true, in order to deceive. He promises the god to perform certain sacrifices, if the god will overlook his perjury. He then goes ahead firm in the belief that he has bought off the god.

b. In bathing the idols they do not remove them, but upon the proper day the priests carefully paste strips of paper over the eyes of the gods, so they will be unable to see the others, and then go through the service of bathing them. This is also done when the room is dusted.

c. In the T'ang dynasty (唐朝), Chang Yen Shang (張延賞) was trying a criminal, when suddenly from the clear sky above a check for 10,000 strings of cash fell upon his table. The judge said, "10,000 strings of cash would move even the gods; I am afraid calamities will come; I cannot but close the case, and let the prisoner go." We get the above proverb from this instance.

weight¹ with them than do those of the poor.² Not alone because the money will increase the cloud³ of incense,⁴ but also because it will keep the temples in repairs, make new idols, and help forward all the many religious movements. Thus having the feelings of men they can be moved in the same way, but are much more powerful in their aid or opposition.

There must be mutual cooperation between the gods and men.⁶ They subsist⁵ on the worship⁶ accorded them,⁷ while one lives and is happy through their favor and protection.⁸⁻⁹

Nature of the Gods.

e) Mutual Help and Dependence

For this reason if the help of a god is needed, they must assist him.¹⁰ For instance, when a parade is to be made for some great religious purpose, they go to the shrine and invite the image to accompany them.¹¹ Then after the proper ceremonies, they remove him from the altar, and

1026 廟裏的菩薩、是請出來的。

菩薩、大符法、小菩薩、小符法。

1024 人無神不行、神無人不靈。

1025 靈菩薩要人抬。

102 多個菩薩多爐香。

1021 十兩通神、百兩通天。

1022 人借神力、神借人力。

1023 大

1016 廣錢通神。

1017 百神來享。

1018 人是一口氣、神佛是一爐香。

1019 享受人間烟火。

1—1016. "Much money moves the gods." Sc. 2662.

2—1017. A hundred gods come to enjoy (my worship). (L. G. S. 11) P.

3—1018. "As breath is to men, so is incense to the gods." i.e. Neither can live without it. Mat. 407-P.

4—1019. (Idols) enjoy the smoke of incense, offered by men. (L. G. S. 123) P.

5—1020. Add an idol and you will have to add a burner of incense. i.e. The more idols you worship, the more it costs; or, the more responsibility you assume, the more trouble you have. P.

6—1021. Ten ounces of silver will move the gods, and a hundred will move Heaven Himself. P.

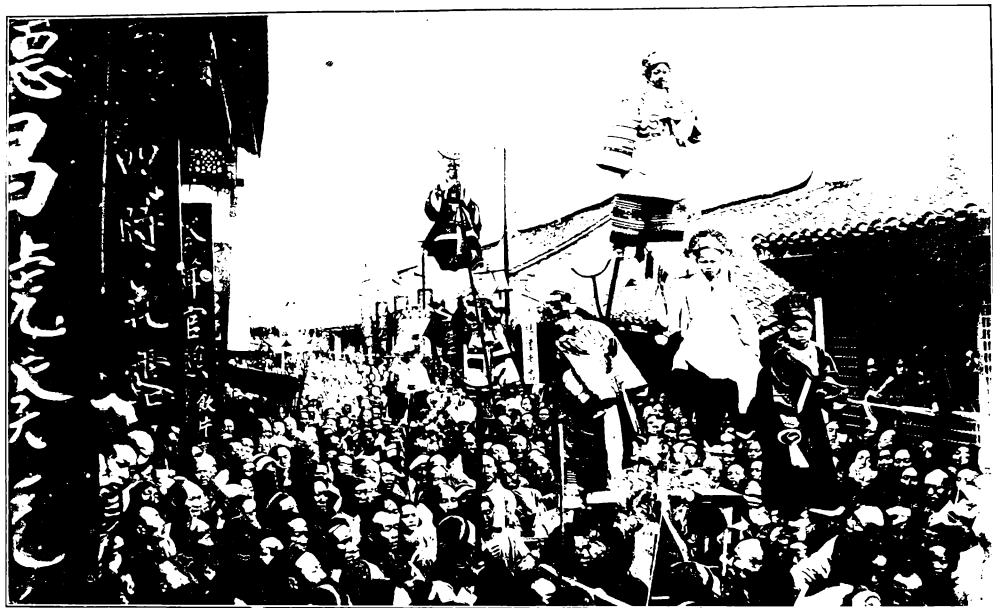
7—1022. Man procures the strength of the gods; the gods procure the strength of men. i.e. Mutual help is necessary. Used by one asking help of another, and promising help in return. P.

8—1023. A big idol has great magical charms, and the little idol has small magical charms. i.e. Each has his own ability. (L. G. S. 15) P.

9—1024. Men without the gods cannot exist; the gods without men are not efficacious. P.

10—1025. The efficacious idol must need have man to carry him. i.e. However great the ability, one must have the help of others to succeed. P.

11—1026. The idol of the temple is invited out. Used where one of ability may help you. You must first give him face, by inviting him to do so. P.



AN IDOL PROCESSION.

carry him with them.^a Under these circumstances his idol is in their hands, and they are responsible to him for its safety.¹ They must guard and care for it. The people must feed the priests, and provide the gods with food, clothing, and incense. Many of the images after years² of service seem to lose^b their power.³ Where this is the case, the priests of the temple secure the aid of someone who would gain merit by regilding them, and reviving the services. In these and many other ways^c man must support the gods, if he in turn would be befriended by them.

Aside from those described in chapters two, six, and nine there are in the Chinese Pantheon a numberless host⁴ of gods⁵ and goddesses. Only a few of the more prominent ones will be dealt with, and these will be used rather as illustrations of the spirit of their worship, than as an exhaustive study.

One of the chief gods of the Confucian faith is the great "Master of Literature" himself.⁶ His worship⁷ is almost universally given

叩 首。	神 萬 神、 都 是 一 神。	1029 倒 倒 廟、 對 斜 斜 神。	1027 土 泥 菩 薩 下 過 河、 江 水、 自 身 難 保。
	1032 孔 子 門 前 賣 孝 經。	1030 千 個 菩 薩 一 爐 香。	1028 人 多 無 能、 神 多 無 靈。
	1033 三 跪 九	1031 千	

- 1—1027. "An earthen idol when crossing a river cannot be surety for its own body." Used by one in excusing himself from helping another. If he cannot care for himself, how can he help others. Doo. 496-P.
- 2—1028. Age deprives a man of his strength, and a god of his efficaciousness. (Pe. 314) P.
- 3—1029. "The dilapidated temple corresponds to the toppling gods." i.e. A place, or position, uses men corresponding to it. Doo. 186-P.
- 4—1030. A thousand idols, one burner of incense. Used when worshipping many idols. P.
- 5—1031. "All the thousands and myriads of gods are but one god." i.e. A god is a god, and powerful, no matter how many there may be of them. Sc. 2367-P.
- 6—1032. To sell the Filial Classic at the door of Confucius's home. P.
- 7—1033. Three kneelings and nine prostrations. i.e. In worship, one prostrates himself three times, bowing three times at each prostration. P.

a. Idols are often carried in processions through the streets. When an idol is to be taken from a temple, the different organizations of the city go, on separate days, to the temple, burn incense, and inform him of their desire. The day before the real celebration, they have a reception, and all invite him to go in their parade.

b. The works and life of the man, who had been deified, are forgotten and naturally his worship declines.

c. Curious instances of the working out of this idea are often seen in cases of great calamities. The gods are taken to where they may see the threatened danger. There incense is burned and worship paid to them. If they still fail to help, punishment of some kind is inflicted, or they are discarded.

to a tablet,^a and is looked upon rather as a reverence for his great learning, than as a seeking of aid from him. Blood sacrifices^b are made to him. Incense is burned with the offering. The ceremonies accorded him come on his birthday,^c and at the Spring and Autumn Sacrifices.

Confucius

During life Wen Ch'ang³ (文昌)^d was the most famous scholar of his time, and upon his death he was canonized as the God of Literature. From him the scholar seeks aid for his examinations and help in his literary pursuits. He is usually represented as seated with Chu I,^e K'uei Star, Heaven Deaf,⁴ and Earth Dumb⁵ in constant attendance. In his worship^f oxen are sacrificed. His temples are usually three storied, and hexagonal in shape. His palace^g is supposed to be in one of the stars of the Ursa Major. Legends telling of his descent to the earth, and the taking upon himself of human form are numerous. His appearances were always in the interests of learning, so naturally he is greatly sought after by the literati.

Wen Ch'ang
The God of Literature

天 盤 地 啞。	地 啞。	自 在 的 牲 相。	1034 文 昌 爺 的 驢 子、 也 算	1—1034. Father Wen Ch'ang's mule, ^h — a free animal. i.e. Nothing to do. (V. 917) P.
	1036 文 昌 面 前、 有	1035 天 盤		2—1035. Heaven Deaf, and Earth Dumb. P.
				3—1036. In the presence of Wen Ch'ang are Heaven Deaf and Earth Dumb. i.e. Man must pretend to be a little deaf and dumb at times. Or, don't show your knowledge to the extent of causing the dislike of others. P.

a. There are several images of Confucius, which are worshipped rather than the tablet. The best known one is probably that at the temple in his native city Chufou.

b. One of the things peculiar to the ancient and Confucian worship is that of blood sacrifices. Chickens, pigs, goats, and oxen are offered.

c. Confucius's birthday comes on the twenty-seventh of the Eighth Month.

d. Chang Lao Tzi (張老子), was born in Chekiang, in the time of the Chin (晉) dynasty. Later however he moved to the province of Szechuan. There he was greatly respected for his literary ability, and was finally made President of the Board of Rites. After his death he was Canonized by the Emperor as Wen Ch'ang Ti Chün (文昌帝君). He is supposed to have made the turn of transmigration seventeen times before this appearance.

e. See page 302 for Chu I Lao Jen (朱衣老人).

f. In the worship of Heaven and Earth, Confucius, Wen Ch'ang, and Kuan Ti one kotows nine times. An odd number is used because they are under the Yang.

g. Because his palace is supposed to be in the K'uei Star (魁星), many have come to worship that star as the God of Literature.

h. During his ninth and eleventh incarnations he was supposed to ride a white mule.

Kuan Ti (關帝),^a the God of War, is another deified hero. He was born in Kiaichow (解州), in Shansi. As a boy he was a seller^b of bean-curd.¹ In early youth he was compelled to flee from home, on account of a murder he had committed. In his wanderings he met Liu Pei (劉備) and Chang Fei (張飛), and entered into a brotherhood covenant with them. The three raised an army, and during the war of the Three Kingdoms he distinguished himself, and became a great general. On account of his bravery, and chivalry^c during life he was deified by Imperial decree in 1594 A.D. He has ever since been worshipped as the God of War.^d He is also honored as a patron of the virtuous, and a protector of women.² Blood sacrifices are offered to him on the fifteenth of the Second Month, and the thirteenth of the Fifth Month. These services usually take place just before daybreak. Kuan Ti is very popular among the people, and is often sought after for wealth, and other blessings.

Kuan Ti
The God of War

Every walled city has its temple to Ch'en Huang (城隍).^e His worship is a development, of the more ancient one, of the spirit

達旦之關雲長。

強貨不強。
1038
明燭

1037
關老爺賣豆腐、人

1—1037. "When Kuan Lao Yeh sells bean curd, the man is strong, the goods are weak." Used in "telling a man that however fine a salesman he may be his goods are not up to the mark." Sc. 230.

2—1038. Kuan Yün Chang's lighted candle lasted until morning. Used to exhort one to virtuous conduct. (S. G 13: 2) P.

a. Kuan Ti is called the Military Master (武官), while Confucius is called the Civil Master (文官). However, Kuan Ti is now worshipped by all classes.

b. "In popular idea Kwan Lao Yeh, or the God of War, was originally nothing but a bean curd seller. As such he is represented on the stage."—A Collection of Chinese Proverbs.—Wm. Scarbrough. No. 230.

c. "An incident of life made him the pattern of chivalrous behavior. Ts'ao Ts'ao, an ambitious general of the imbecile Emperor Hien Ti, wished to usurp the Imperial power and deprive the rightful heir Liu Pei, of the throne. When he recognized the sterling qualities of Kwan Ti, he tried to sow enmity between him and Liu Pei, and with this end in view imprisoned the latter's two wives, the ladies Kan and Mei, and caused Kwan Ti to be shut up with them at night in the same apartment. But the faithful warrior preserved his honor and the reputation of the ladies, by keeping guard in an antechamber the live-long night, with a lighted lantern; and in illusion to the untarnished name of the hero, the Chinese say to this day "Kwan Yu's lighted candle lasts until morning."—Open Court. XX: 603-606.

d. "In 1856 he appeared in the heavens, as Castor and Pollux did to the Romans, and successfully turned the tide of battle in favor of the Imperialists, for which the Emperor raised him to the rank of Confucius." (—Dragon, Image, and Demon.—H. C. DuBose. P. 128) From that time he has been accorded the same sacrificial rites as Confucius

e. See proverb 1926.

the people thought to be in the city wall and moat.^a Later human defenders of the people were deified to represent it, and thus was produced the City God. Just as the magistrate protects the city from the visible dangers which surround it, he guards it from the spiritual enemies and influences.^b He controls the demons of his district, and can compel them to release his territory from drought¹⁻² and plagues. In the temple one sees the images of the Favorable Wind^c Ear,³ and the Thousand Li Eye⁴ demons.^d It is their duty to keep him informed of what is happening in his domain.⁵ Here also one sees represented P'an Kuan (判官),⁶ who assists him⁷ in judging the souls of those

Ch'en Huang
The City God

1044	判官頭上抹漿子、糊鬼呢。	1039	乾旱之鬼、曰旱魃。
	1042	千里眼、順風耳。	
	1043	城隍廟上伸拳頭、捉鬼呢。	
1045	判官請大夫、是鬼病。	1040	旱魃爲虐。
		1041	順風的耳、一過

1—1039. "The demon of drought is called Han Pa." (Y. S. IV: 9) St. 486.

2—1040. "The demon of drought ex-cises his oppression." (Sh. K. 3: 4: 5) L. C. 4: 532.

3—1041. The Favorable Wind Ear at the first intimation understands the affair. Used of one who gets onto things very quickly. (Y. Y. 56) P.

4—1042. The Thousand Li Eye, and the Favorable Wind Ear. Used of one who sees a thing without its being apparent, and of one who hears things they are not supposed to hear. P.

5—1043. To extend the fist in the temple of Ch'en Huang,—are you taking a demon. Used of beggars at a temple. (V. 718) P.

6—1044. On the head of P'an Kuan to rub paste,—deceiving the demon. i.e. To deceive. A play on the word paste. (V. 539) P.

7—1045. "The Judge in Hades summoning a doctor,—a sick devil. Used of concealed misdemeanors, squeezes, etc., —to commit which is known as to 'act the devil'." Sm. 207.

a. In the time of Yao (2357 B. C.) there were eight spirits worshipped. The seventh of which was Shui Yung (水庸 i.e. City-water). The city moat and wall protected the people and so were given a spirit.

b. The magistrate is the Yang Official, and Ch'en Huang is the Yin Official. They are looked upon as equals. The magistrate offers incense as a matter of courtesy. They are jointly responsible for the welfare of the city. In case the magistrate has a case he cannot manage, he goes to Ch'en Huang, who is able to see what he cannot, for help and council. In case the city needs rain, Ch'en Huang's image is carried out, that he may see the need and help.

c. These two demons stand at the entrance to Ch'en Huang's temple. One has his hand over his eyes in the attitude of looking, and the other with a hand behind his ear listening.

d. "These two genii", replied the Chên-jên, 'are from Ch'i-p'an Shan, Chessboard Mountain. One is a spiritual peach-tree, the other a spiritual pomegranate-tree. Their roots cover an area of thirty square li of ground. On that mountain there is a temple dedicated to Huang-ti, in which are clay images of two devils called Ch'ien-li Yen and Shun-fêng Erh. The peach-tree and pomegranate-tree, having become spiritual beings, have taken up their abode in these images.'—Myths and Legends of China.—E. T. Chalmers Werner. P. 163.

in his locality.¹ Here may also be found in miniature the ten sections^a of Hell,² each complete³ with its king and a representation of the punishments being received by the evil while within his domain. In this way is shown more vividly Ch'en Huang's relation to the Unseen World. Foreigners when visiting his shrine for the first time are impressed with the hideousness of the picture thus presented. His festival is on the fifteenth of the First Month. The mayor officiates at this service. Sheep and pigs are sacrificed.^b Incense is also offered to him on the first and fifteenth of each month.⁴ While there is a large immovable idol in each temple, there are also smaller wooden images, which are carried from place to place as his services are needed in the community. He is the invisible protector and friend of the city.

One of the most zealously served idols in China is that of the God of Wealth, Ts'ai Sheng (財神). On account of the hard economic conditions, all the strength of the people is turned towards a constant struggle for the making of money. They could not understand a situation where they would not need to buy and sell, and

香。	城隍廟失火了、燒的鬼抽筋。	1048	五鬼鬧判。	1046
城隍拜了拜閻王、勸伊早把心思正、莫只空燒幾炷	1049	朔望紛紛禮數忙、	莊家兒未見城隍廟、鬼不少。	1047

1-1046. The five demons causing trouble for P'an (the judge). Used when assistants advise differently, until one does not know what to do. Also used of one ill, meaning the heart, liver, spleen, lungs, and kidneys are all causing trouble. P.

2-1047. "The old man from the country who has never seen the temple of the City God, how many devils." Used of a place where the people are evil. Sm. 274-P.

3-1048. A fire in the temple of Ch'en Huang,—the demons are in convulsions. i.e. A calamity where all suffer. (V. 719) P.

4-1049. On the first and fifteenth, one is very busy with the numerous ceremonies: after Ch'en Huang's worship comes that to Yen Wang; I exhort you to early make the heart and thoughts true, so as not to uselessly burn incense. i.e. Incense without a right heart is useless. (C. D. III: IV: 13) P.

a. Here Confucianism blends with Buddhism. Confucianism had no Hell, but when Buddhism came it took the Yin world, over which Ch'en Huang had control, and made it into Hell. Ch'en Huang judges and reports to Yen Wang the good and evil of those in his district. Should he so wish he can, like the magistrate, overlook any faults he wishes.

b. To Heaven, Confucius, Wen Ch'ang, and Kuan Ti oxen are also offered.

c. See proverb 2021.

haggle over prices. The story is related that there were five Brothers who were great travelers and merchants.¹ They became the five gods of affluence.² The principal one of these, and the one most worshipped, is Hsüan T'an² (玄壇).³ One usually sees him as a small image, seated in a glass case in the shops, or on a scroll in the homes. He is represented as pop-eyed, with a beard and holding an ingot of silver in his hand. He is either sitting upon a tiger, or there is one by his side. Many stores keep a lamp burning continually before him. Early on the first day⁴ of the new year homage is paid to him, in the ceremony of "opening the door of wealth." In this way the family seeks prosperity for the coming year.⁴ The brothers are supposed to come together on the fifth of the First Month, and at that time stroll about the city.⁵ For this reason, from the earliest morning, everyone's door⁶ is opened wide, while incense and candles are burned, firecrackers are exploded, and wine is offered. They invite him into the home, many saying, "God of Wealth, God of Wealth, please, please, come in. God of Wealth, God of Wealth, give happiness and riches."^d They leave their doors open the entire day for fear he might go by while they

Ts'ai Shen The God of Wealth

1055 開門大吉。	人間福祿神。	菩薩、就是總財神。	1050 五路財神。	1—1050. The five roads gods of wealth. i.e. The God of Wealth in each of the Five Regions. P.
	1054 開財門出行。	1053 天下財源主、	1051 黑虎玄壇。	2—1051. The Black Tiger is Hsüan T'an. i.e. The God of Wealth. P.
			1052 玄壇	3—1052. The Hsüan T'an idol is the God of Wealth over all the other gods of wealth. P.
				4—1053. The Lord who is the source of all the wealth of the country, and the god of happiness and emoluments among men. P.
				5—1054. Open the door of wealth, and go out. P.
				6—1055. As the door is opened, may great good fortune enter. P.

a. The names of the wealth gods of the Five Regions are as follows: 1. Chao Kung Ming (趙公明), or Hsüan T'an. He controls the Central Region, and so is chief of these gods. 2. Chao Pao T'ien Shen (招寶天神). 3. Na Chen T'ien Tsun (納珍天尊). 4. Chao Ts'ai Shih Chê (招財使者). 5. And Li Shih T'ien Kuan (利市天官).

b. The first thing on New Year's day they hang up the Ts'ai Shen idol, light the candles, incense, and fire-crackers, and worship in the direction of Ts'ai Shen, for wealth during the coming year. The God of Wealth changes his location each year, so one must see the calendar before worshipping. Some also go to the Earth God's shrine to burn incense; and some to Ch'en Huang's temple.

c. This is a couplet usually found in the temple of the God of Wealth.

d. 財神財神請進來財神財神賜福賜財。



A CHIN KANG.

are closed,^a and a fortune would thus be lost.¹ On this day the image from the temple is often carried through the streets, under which circumstances the worship is redoubled. He is one of the most popular deities in the Pantheon.

When one first enters a temple he is impressed by the four gigantic statues, two on either side, guarding the entrance.² These are the four Chin Kang (金剛), or Heavenly Kings (天王).^b Although of Buddhist origin, they are also to be found under different names among the Taoists. They are four demon kings who have been converted, and so made protectors of the homes of the gods. They also represent the four seasons, and the four directions. They are but seldom worshipped, an occasional stick of incense being placed before them by a devotee of the other idols. They are supposed to have bodies, minds, and a faith as strong as steel,³ because of their pure living.⁴ One has but to see them,^c to realize

The Chin Kang,
or Heavenly Kings

1059

金剛不壞之身、百鍊不磨之石。

眉菩薩。

1058

金剛不壞、衆生成百鍊的身。

1056

過路財神。

1057

只怕怒目金剛、不怕低

1-1056. "One who has had and lost a fortune." Lit. The God of Wealth has passed over the road. Also used by one who has a great deal of other people's money passing through his hands. Gi. 6622-P.

2-1057. One who only fears the angry-eyed Chin Kang, and not the lowered-lashes P'usa. Used of one who does not fear good people, and takes advantage of them. P.

3-1058. A Chin Kang's body never corrupts; every man can have a body of the hundred testings. i.e. Can be a Chin Kang. Used of one steadfast during many trials. (L. G. S. 86) P.

4-1059. A Chin Kang does not corrupt his body; a hundred attempts will not grind down the stone. Used of one who shows strength of character under trying circumstances. (L. G. S. 33) P.

a. A beggar often works upon this superstition. He takes a tray and places on it a small image of the God of Wealth, and an incense burner. He comes to the door, and pushing his tray within, says, "The god brings wealth to you, burn a little incense to him." If they refuse he says, "You are pushing out the God of Wealth." This would be very unlucky. Consequently he usually gets his alms.

b. Authorities both English and Chinese disagree in minor details in connecting the Buddhist Chin Kang and the Taoist Heavenly Kings. By a comparison of them the following is probably correct. They are: 1. To Wen (多聞), or Mo Li Shou (覺禮壽). He watches over the north, and has charge of winter. He is black (the "Black Warrior"), and holds a snake in his hands. 2. Tseng Ch'ang (增長), or Mo Li Hung (覺禮紅). He watches over the south, and has charge of summer. He is red and carries an umbrella. 3. Ch'i Kuo (持國), or Mo Li Hai (覺禮海). He watches over the east, and has charge of spring. He is blue and carries a guitar in his hands. 4. Kuang Mu (廣目), or Mo Li Ch'ing (覺禮青). He watches over the west, and has charge of autumn. He is white and carries a sword.

c. See proverb 899.

that the protection of the temples, with their sacrifices, is placed in capable hands.

One of the idols, honored by nearly every mother, is the Goddess of Birth, Sung Sheng Niang Niang (送生娘娘).^a She is the deified Kou Chu (寇珠), who as a servant in the Imperial household was commanded by an Empress to destroy the heir of the Emperor, because he had been born by another wife. Instead she hid the infant, and saved its life. When her mistress learned she was being deceived, and the son of her rival was being protected, she had her put to death. Upon his coming to the throne, she was canonized by the one, whose life she had saved as a child. She is now represented with a mask over her face.¹ She carries a sack across her shoulder, in which are placed the babies² she intends to bestow upon her friends.³ In worship, when one's prayer has been answered and a little one given, the mother out of gratitude presents to her shoes and red eggs. Those who have no children, and are seeking them, will steal these, thinking in this way they will themselves obtain the good fortune of their sisters. This beneficent goddess is often taken from the temple and carried into the room of a woman, during childbirth. She is loved and served by all classes of the people.

Chen Wu Ta Ti (真武大帝) is another instance of a man taking an exalted position among the gods. Although a prince, he left his home at the age of fifteen seeking a way to immortality.

Chen Wu Ta Ti
The Minister of the
Pearly Emperor

Not being able to stand the rigor of a hermit's life, he was going back to his home discouraged when he met an old woman grinding a large iron rod, which she informed him she was making into a needle.⁴

夫深、生鐵杵磨成繡花針。

了褙子、纔不盛孩子咯。
1063 若要工

娘摔褙子、毀孩子。
1062 子送孫子生
娘娘破

1060 屬送生娘娘的、兩臉。
1061 送生娘

1—1060. "Like the goddess of Childbearing—two faced. Used of a sudden change of front, as for example, a very angry man restored to good humor at the prospect of gain." Sm. 113.

2—1061. "The goddess of Child-bearing throwing down her sack—bad for the babies. Used in banter towards one on the loss of capital, or on an occasion of disaster." Sm. 113.

3—1062. "It is only when Sung Seng Niang Niang tears her satchel that the child drops out." i.e. A shiftless child. A play on the word (盛), and (成) to become. Mat. 613-P.

4—1063. "Would you yourself a perfect workman find. To an embroiderer needle an iron pestle grind." Sc. 75.

a. She is also called Sung Tzu Niang Niang (送子娘娘).

Upon his expressing surprise, she said, "anything can be accomplished through persistence." This so strengthened his resolution that he returned to the mountains, and there spent the remainder of his life. He is now a Minister of the Pearly Emperor. One of his principal temples is on Wu Tang Shan^a (武當山), in Hupeh.¹ He is very popular among the Taoists.

The birds, beasts, and insects, as well as the natural powers, have become represented among the gods. An illustration of these is the Goddess of Locusts, Ma Cha Shen (螞蚱神). The divorced wife of Chiang T'ai Kung,^b was later canonized and given the honor, dignity, and power of this office. As she can save from or bring to the land famine,^c she is greatly feared. Men do not so much seek help from her, as they beg to be let alone.

Ma Cha Shen
The Goddess of Locusts

"Oh Locust God! Oh Locust ruling powers!

Eat all our neighbor's crops, but don't touch² ours."

If there must be a sacrifice, let it be someone else who must pay the price. This spirit of selfishness is the center of most of the worship of the gods.

All the various ailments, known to the Chinese doctor, have

蚱 神、 別 吃 我 的 吃 四 鄰。	不 應 近。 1065 螞 蚱 神、 螞	1064 武 當 山 上 菩 薩、 應 遠	1--1064. "The god on Wu Tang Shan hears the prayers of men from a distance, not of men who live near." Used of one who answers appeals from a distance, but neglects those near. Sc. 2368-P.
			2--1065. "Oh Locust god! Oh Locust ruling powers! Eat all our neighbor's crops, but don't touch ours." i.e. Harm others all you wish, but save us. Sm.290-P.

a. "The God on Wu Tang Shan hears the prayers of men from a distance, not those who live near." The Wu Tang Shan is a famous mountain situated in the northwest of Hupeh, a day's journey from the city of Chun Chou (均州). It is a noted retreat of Taoists, and is full of their temples and monasteries. The mountain with its surrounding scenery, is beautiful; and it is the favorite resort of pilgrims far and near. Their ascent is facilitated by means of a fine stone staircase, with heavy ornamented balustrades on each side; and in the steepest parts, by heavy iron chains suspended from the balustrades. The very highest point of what is called, "the peak of the heavenly pillars" is crowned by what is generally believed to be a golden temple. This is a very small but unique structure, built throughout of brass, and floored with marble. It contains one principal idol called Tsu Shih (祖師).—A Collection of Chinese Proverbs. —Wm. Scarborough. Number 2368.

b. "It is said that Kiang T'ai Kung divorced his wife B. C. 1122, and when she was afterwards killed by lightning he made her the locust-goddess."—Dragon, Image, and Demon.—H. C. DuBose. P. 326.

c. This goddess is worshipped largely in the north, where the locust becomes a plague.

each their separate god. One of the most worshipped of which is the Smallpox Goddess, T'ien Hua^a Niang Niang (天花娘娘).

T'ien Hua Niang Niang
The Smallpox Goddess

In her temple, she is sought to protect children from that dread malady. They pray that she may not come to their home. But once she is in their midst, a tablet is set up, and they daily burn incense and beseech her for the recovery of the sick.¹ They believe she can be influenced by those who worship her, and will lighten or take away the disease,² and give back health.³ The failure to in this way effect a cure is due to the lack of proper faith or service. One must be most careful and courteous⁴ as she is very easily offended, and the complete control of the disease lies in her hands. When the patient is healed, a paper chair or boat will be made, the tablet^b of the goddess will be placed within it, and this put upon the back of a paper phoenix. This will be placed upon a pile of straw in some open space, and will then be burned, together with the offering of incense, and the exploding of fire-crackers. In this way they will escort⁵ the goddess^c away from the home. In case one dies they curse the goddess, thinking to thus drive her away in shame. Just as the Smallpox Goddess rescues⁶ those to whom she

W.	1071	1069	惠	1068
	花	多	花	太
	姐	結	姐	太
	哥	幾	哥	保
	真	個	出	佑
	是	頭	得	我
	好	謝	輕	花
	作	謝	實	姐
	太	太	在	哥
	太	太	是	乖
	只	恩	好	乖
	賞			的
	了			
	幾	1070	1068	
	顆	送	如	1067
	真	老	保	太
	珠	太	亦	太
			子	賢

1—1066. Goddess, protect my flowered brother (or sister), and keep him quiet. A prayer used when one has small pox, to keep him peaceful. P.

2—1067. Through the goodness of the goddess the flowered brother's (or sister's) pox marks are light,—this is fine. P.

3—1068. "Like watching over an infant." i.e. The care of the Smallpox Goddess during the illness. (D. S. 9: 2) L. C. I: 234. P.

4—1069. I make extra prostrations in thanking the goddess for her grace. Used after the patient is well. P.

5—1070. To escort the old lady. i.e. The Goddess of Smallpox. P.

6—1071. The flowered brother (or sister) is truly beautiful; the goddess only gave him a few pearl beans. i.e. Pustules. Used in thanking the goddess. P.

a. Because of their fear of the goddess, smallpox is courteously called the "Heavenly Flowers."

b. There are three smallpox goddesses. Ta Niang Niang (大娘娘) and Erh Niang Niang (二娘娘), because they have both had children which they lost through smallpox, are very merciful and cause but a light attack of the disease. However, San Niang Niang (三娘娘) is herself heavily pox marked and has never had children. For this reason she is very severe. The names of the three are written on one tablet, and so are worshipped together in the home.

c. Sometimes during an epidemic, one's neighbors escort the goddess before one's own children are well. Then if one's children die, the neighbor is blamed for escorting the goddess too soon. This often is the cause of quarrels.



GODS OF HEALING.

has given this plague, so will the gods presiding over the other diseases help when their services are needed.

Each different trade in China has its own patron god. Usually it is a deified man who was especially proficient in that particular profession. These are often carried through the streets in the parades organized by the various guilds. They are as numerous as the various pursuits of man, and each belongs to its particular line of business.

The Trade Gods

The god most worshipped by physicians is Shen Nung (神農) He is reported to have had a transparent body. He went out and himself tasted^a of the many herbs,¹ and would then watch them as their influence spread over his system. Thus he would be able to know their effects upon a patient.² He left a book on the qualities of the various drugs which is still used by Chinese doctors.^b There are a number of other deified men representing this deity. Huang Ti (黃帝) is supposed to have established the relation between the five elements of the universe and the five organs of the body. Sun Ssu Miao^d (孫思邈) received his prescriptions direct from the Dragon King. While Hua T'oe (華佗)³ is peerless

The Gods of Medicine
Shen Nung, Huang Ti
Sun Ssu Miao, Hua T'oe

起 死 回 生。	草。 1074 華 佗	1073 神 農 嘗 百	1072 嘗 藥 辨 性。
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- 1—1072. Tasting medicine to distinguish its properties. i.e. Try it, and see if it will work. P.
2—1073. Shen Nung tasted a hundred herbs. (Y. S. 4: 4) P.
3—1074. Hua T'oe brings from death back to life. P.

a. He is said to have tasted seventy different poisonous herbs in one day.
b. Shen Nung is also the God of Agriculture. He was a legendary Emperor, living 2838 B. C. He is supposed to have originated the cultivation of the soil.

c. Huang Ti (黃帝) in studying men and their diseases came to the conclusion that the law of mutual destruction and production held good for man's body. He then related the five principle organs of the body to the five elements of the universe (the heart corresponds to fire, the liver corresponds to wood, the spleen corresponds to earth, the lungs correspond to metal, and the kidneys correspond to water). Thus he was able to determine ahead whether he could cure the disease or not. As, should a man have liver complaint and at the same time the lungs should be bad, he would be in a state of destruction and the doctor would have little hopes for him. But on the other hand, should one have liver complaint and his lungs be in good condition he would be easily cured, as mutual production would be going on in the body.

d. Sun Ssu Miao (孫思邈) is usually represented as seated with one foot on a tiger, and pointing a needle into the open mouth of a dragon. He lived during the T'ang dynasty on T'ai Pai Shan (太白山). The Dragon King gave him the secret of thirty of his most famous remedies. He at one time cured a sick dragon. At his death he left thirty volumes containing more than one thousand prescriptions.

e. Hua T'oe (華佗) was a very famous doctor of the Tung Han (東漢) dynasty. He would operate on patients, even removing vital organs, and effect great cures. Ts'ao Ts'ao wished him to treat him for a disease, and because he refused to do so had him killed.

with the needle and knife. The festival of the Medicine God is observed on the twenty-eighth of the Fourth Month.

One of the better known trade gods is Lu Pan^a (魯班), the God of Carpenters. He was a famous workman in the state of Lu. During an invasion by the troops from the Wu country, his father was killed. In revenge he carved out an image of wood, with its hand pointing towards the land of Wu. Through magic, by the aid of the idol, he brought the curse of drought upon the fields of his enemies. From that time he has been considered the greatest in his trade. He is worshipped by all carpenters in the hope that one may gain his dexterity.¹

Lu Pan
The God of Carpenters

Another professional idol is Lao Lang (老浪), the God of Actors. He is supposed to be Chuang Tsung^b (莊宗), of the later T'ang dynasty (後唐). He is always represented wearing a dragon crown, and clothed in Imperial robes. Before dressing for a play he is worshipped,^c as the failure to do so would be considered an insult. This would cause him to withdraw his protection, and permit the demon of the one impersonated to possess the actor,² and thus produce insanity. He is served in order to gain the power of appearing like³ the being one is imitating. No actor can fail to worship him and succeed in his profession.

Lao Lang Shen
The God of Actors

The dyer's guild meets on the ninth of the Ninth Month, or

1077
裝龍像龍、
裝虎像虎。

了老浪神、
裝甚麼不像甚麼。

1075
魯班門前
弄大斧。

1076
你得罪

1—1075. "To exhibit dexterity with the axe in the house of Pan." i.e. Showing off when in the presence of an expert. (李白詩) (Y. S. III: 3) May. 430-P.

2—1076. "If you offend Lao Lang, the god of the play-actors, whomsoever you personate you will not be like him." Used whenever what a person does goes wrong. Sm. 315-P.

3—1077. If you impersonate a dragon, be like one; if you impersonate a tiger, be like one. i.e. When you undertake to do a thing, do it. P.

a. Kung Shu Pan (公輸班) was a celebrated mechanic of the time of Confucius. He is supposed to have made birds from wood, which would fly for three days.

b. In every theatrical company there is an actor called Ch'ou Choh, whose part it is to imitate the god. He is the head actor. No other actor will start to make up until he has come and begun dressing. This actor is also given the privilege of acting as he thinks best.

c. Lao Lang Shen is worshipped by actors and prostitutes only.

Ch'ung Yang^a (重陽),¹ for the worship of its patron gods, Mei (梅)^b and Ko (葛).^c The heads of the trade take advantage of the occasion to arrange their program for the coming year. This day, which they have selected, although it is one, which according to the calendar, always has either rain² or wind, is very popular with the profession.

Mei and Ko
The Gods of the Dyers

Yang Ssu Lao Yeh (楊泗老爺)^d is one of the favorite gods of the sailors.³ He controls the surface of the waters. He is usually represented as a child, seven or eight years old. He has a white face and wears white clothing. He carries an ax in one hand, and is in the act of striking a dragon in the other, thus showing that he has control over the Dragon King. His festival comes on the sixth of the Sixth Month. Everyone living on boats, or having anything to do with rivers or seas, worships him.

Yang Ssu Lao Yeh
The Gods of the Face of
the Waters

Idols are also used in the home. Practically every act of one's life is committed in relation to some one of them. There are the little images of wood, metal, or clay, which are usually kept in glass cases on the altar-board in the guest hall. But those most used are the paper gods, or pictures on scrolls. Nearly every household has one hung in the center of the wall above the altar-board. Many have a number of them, hanging up the right one as the particular time for his

Gods of the Home

泗 老 爺 鬍 子、 安 不 上。	三 無 雨 一 冬 乾。	1079	1078
	楊	重 陽 無 雨 看 十 三、 十	九 月 重 陽、 抱 火 進 房。

1—1078. "On the 9th month's ch'ung yang all desire to gather round the household fire." Sc. 2473.

2—1079. If there is no rain on Ch'ung Yang, look for it on the thirteenth; if on the thirteenth there is no rain, it will be dry all winter. P.

3—1080. "A beard should not be put on his worship the god of sailors." i.e. It cannot be done. It will not work. Sc. 2360-P.

a. At the Ch'ung Yang festival all leave the home, and ascend to some high place. This is to avoid calamity thought to come upon anyone remaining behind, at this particular time. The story of the origin of this is that Huan Ching (桓景) was told by his teacher that calamity was coming, and to take his family to the hills, on this day. He did so, and returned in the evening to find all the domestic animals killed.

b. In the worship of Mei and Ko tablets, not images, are used. The names of the two gods are both placed upon the same tablet.

c. Mei and Ko were two teachers who became immortals.

d. Yang Ssu Lao Yeh is also called General Yang Ssu (楊泗將軍).

e. The altar-board is a long narrow table, usually made to run nearly the entire length of the end of the guest hall.

worship arrives. When the day is past, it is again rolled up¹ and put away. There are also idols which belong exclusively to the home. These are pasted upon the doors, or hung over the stove, and remain there permanently throughout the year. They watch over, guard and control the affairs of the entire family.

The idol almost universally worshipped throughout China is the little Kitchen God,^a or God of the Hearth,^b Tsao Wang Yeh 灶王爺.^c He is found in a little niche in the chimney over the stove. From this throne^d he rules and manages the affairs of the family. Every bride upon coming into her new home, first worships Heaven and Earth, then the ancestors, and she then must bow before the shrine of the Kitchen God. He is supposed to help those with

Tsao Wang Yeh
The Kitchen God

扒。	郎	擗	菩	1981
	腿、	菩	薩、	
	作了	薩。	不用	
	討		菩	
	灰	1982	薩	
		張	掛	

1—1081. If you wish to use the idol hang him up, if you do not, roll him up. Used of one who when he wishes to use a man treats him well, but when he does not ignores him. (S. S. M. 18) P.
2—1082. Mr. Chang's leg has become an ash scraper. P.

a. The history of this god leads us to believe it is one of the oldest in China. The Li Ki tells us that of the five gods of the home, the God of the Stove was worshipped in the summer, towards the south, and in many other ways connects it with the God of Fire. This later through the deification of certain men developed into the present Kitchen God. The original five gods of the home were those of the door (門), the well (井), the windows (戶), the stove (竈), and the eaves (中霤).

b. See proverb 1647.

c. There are more than forty different stories of the origin of the Kitchen God, and of the men deified to take this responsible position. Perhaps the most popular one is that of Chang Tsao Wang (張竈王). He married a young lady by the name of Kuo Ting Hsiang (郭丁香), who was very virtuous and brought good luck to his home. But in a short time he tired of her, and fell in love with a fast girl named Li Hai T'ang (李海棠). In a short time she persuaded him to put away his wife and marry her. When Ting Hsiang returned to her parent's home the prosperity of her husband left him. He lost his wealth and official position. His home burned three times in one year. When he became poor Li Hai T'ang forsook him and returned to her former method of life. Conditions went from bad to worse. He lost his eye-sight and became a beggar. When seeking alms, without realizing it, he came to the home of Ting Hsiang. She immediately recognized him and sent a servant to let him in at the front door, but he had gone to the back door where she herself admitted him. She prepared a dish of chao mien for him, as she knew he was very fond of it. As he ate, it made him think of his former wife and their happy prosperous condition together. He began to cry, and said "my good wife cooked just this way." She then said, "Chang Lan, Chang Lan open your eyes." At this he recovered his sight, and seeing her was so filled with shame for the way he had treated her that he tried to hide behind the stove. In his effort to escape he jumped into the stove, not knowing there was a fire in it. Ting Hsiang, in trying to save him, grasped his leg and attempted to pull him out. The leg parted from the body. From that time the wooden rake used to pull the ashes out of the stove has been called Chang Lan's leg.² Ting Hsiang mourned for him, and placed his tablet over the stove, as the place where he lost his life, and there worshipped him. From this came his worship as the Kitchen God.

d. Sometimes this god is represented with his wife, the two mutually helping the home.



THE KITCHEN GOD.

whom he dwells. He is even appealed to for healing in cases of sickness. In China this little image is truly king,^a for being placed where he is, he sees the daily life of the household, hears what its inmates say, understands their quarrels and difficulties as well as the good acts of each, and so necessarily knows their dispositions and habits. On the first and fifteenth of each month, they light candles and offer incense, while in some places he has a small lamp burning continually before his shrine. His birthday is celebrated on the third of the Eighth Month. On the twenty-fourth^b of the Twelfth Month he is supposed to return to heaven and report everything that has happened during^c the year. There a record is made to be used in the future dealings with the individuals of the home. The ceremony of starting him on this journey is one of the most important of the year. Three sticks of lighted incense, together with a small cup of malt syrup, are placed before him. Then a pile of straw is prepared in front of the door, on this is placed a paper horse or sedan chair, together with the provisions and necessary equipment for his trip to the heavenly world. He is taken down from his shelf, with the proper rites,² and the syrup³ is rubbed over his mouth.⁴ As he is supposed to have the same feelings as man, when he tastes the sweet paste he will forget one's evil deeds,⁵ and will not report

好事、
下地界
保平安。

想。

1086 竈王昇天、
粘着嘴咧。

1087 上天奏

爺下鍋臺、
離了位。

1085 鼻尖子抹糖、
逗人

1083 竈王爺上天、
有一句說一句。

1084 竈王

1—1083. The Kitchen God returning to heaven; if he has anything to say he says it. i.e. Don't use idle or false words. P.

2—1084. "The kitchen-god coming down from his shelf,—he leaves the board. i.e. Gone astray, used of any violation of propriety." Also used of one who has left his position. Sm. 203 P.

3—1085. To rub sugar on the end of the nose is to raise one's desire. i.e. To raise false hopes. P.

4—1086. "The kitchen-god going up to heaven,—his mouth pasted up." Used of one who pouts. Sm. 203-P.

5—1087. When you go to Heaven make a good report of our affairs; when you come back to the earth protect the peace of the home.^c Used by one asking another to help him manage affairs with his superior officer. P.

a. Descriptions of this god vary. One authority says, his clothes are yellow, and that he has long hanging hair. Sometimes he comes out of the stove at night. Should anyone see him and call his name, he will be rewarded with the ability to escape the punishment for his sins. Chuang Tzu says, he has his hair done up in a knot on his head. Ssu Ma Pao says, he has red clothes and looks like a woman.

b. The officials worship on the twenty-third, and the common people a day later.

c. Every home has this written out and put up, five characters on either side the shrine of the Kitchen God.

any of the bitter things of the family to Heaven.^a When his lips have thus been sealed he is taken out, placed on his horse, the straw set on fire, and he leaves on his long journey.¹ They take advantage of his absence,² to thoroughly clean the house. During the year they have been unable to do so, as it would get dust in his eyes. On New Year's Eve he arrives back home,³ and is received with appropriate ceremonies. A new picture is pasted into his niche over the stove, and incense is burned to welcome him back.⁴ The fact that this little idol has such an intimate knowledge of all one does, and such influence in reporting the deeds for which man will receive reward or punishment, has the effect of keeping harmony within the home, which might not otherwise prevail. Also as he is the mediator between Heaven and man, it is best that he should be one's friend.⁵ He is the best known god in China.

On the afternoon of the thirtieth of the Twelfth Month, the front doors^b of every home are cleaned of the old gods^c and new ones^d pasted in their stead. For with age they lose their power and

媚於
與、甯媚於
竈。

1083
脫舊災、迎
新福。

小子
宴、爆、
婆子
要個
簪、老
頭子
就捧
個碗。
1092
與其

回家、
一
禧兒
新。

1091
糖瓜
祭竈、
新年
來到、
閨女
要花、

1088
竈君
朝天。

1089
竈王
爺上
天、
沒了
住處。

1090
竈王
爺

1—1088. The Kitchen God has gone to worship Heaven. P.

2—1089. "The kitchen-god, gone to heaven,—no place to live." i.e. One is seeking a house to rent. Sm. 204-P.

3—1090. "The kitchen-god coming home,—everything new. Used of one who has a new outfit of clothing, a new dwelling, etc." Sm. 204.

4—1091. "When the sweetmeats are offered to the genius of the hearth, New Year has come. The little girl asks for flowers, the lad wants cackers, the old lady is anxious for a new wig, and out of spite the old man breaks his bowl." (L. C. L.) Wie. 406.

5—1092. "It is better to pay court to the God of the Hearth than to pay court to the God of the Hall. i.e. It is better to keep on good terms with the underlings than with the officials." (C. A. III: 13: 1).^d

6—1093. To take off the old calamities, and to receive the new blessings. i.e. The change from old to new at New Year. P.

a. The Kitchen God is charged with the care of the whole family. When he goes to heaven, he reports all the acts, both good and bad, which have been committed by the inmates of the home. For the greater sins, twelve years are cut off one's life. For the smaller sins only one hundred days are subtracted.

b. Chinese doors fold together, so there is always a pair. An idol is placed on each door.

c. The Door Gods came from one of the original five sacrifices of the home. Then it was just the door. Now pictures of the deified men are placed on the doors.

d. This translation is from The Three Religions of China.—W. E. Soothill. P. 199.

efficacy.¹ So in preparing for the New Year they are replaced.² These idols were formerly two noted warriors of the T'ang dynasty, named Yü Ch'ih Kung^a (尉遲公) and Ch'ing Shuh Pao (秦叔寶).^b These two soldiers, when the palace of the Emperor T'ang T'ai Tsung (唐太宗) was haunted with demons, stood watch over his private apartments and protected him from harm. In commemoration of the service, the Emperor had their pictures painted on the doors, and thus they came into the Pantheon.^c According to popular thought, the one is bad and the other good.³ They are represented the one with a red and the other with a white face. They have large pop-eyes. They are drawn in full armor, carrying battle-axes. They must be so placed that their axes point away from each other, in order to guard in both directions. To fasten them the wrong way would be sure to cause misfortune.⁴ It would bring them into opposition with one another, and make their efforts fruitless. The demons would then be able to slip past them into the house, and produce endless trouble. So there is need of having new and powerful Door Gods, always on duty, as the spiritual defenders of the home.

Yu Ch'ih Kung, and
Ch'ing Shuh Pao
The Door Gods

貼門神、左右爲難。

1093 門神菩薩、一善一惡。

1097 反

六月賣毡帽、正月賣門神。

1095 天晴不出門、下雨賣涼粉、

1094 門神老了、擋不住鬼了。

1—1094. When the Door Gods are old (torn and faded) they cannot stop the demons. Used when putting up the new gods. (V. 463) P.

2—1095. "In fine weather he wont go out; in dull he hawks cold jelly about: in the sixth month felt hats he'd sell: and in the first, door-gods as well." Used of one who pays no attention to times and conditions. Sc. 168-F.

3—1096. "The gods of the door are one good and one bad." Sc. 2370.

4—1097. "The door-gods wrongly pasted, trouble to the right and to the left." i.e. Difficulties at every turn. Sm. 245-P.

a. Yü Ch'ih Kung or Hu Ching Te (胡敬德) is also worshipped as the god of Blacksmiths.

b. In some places these gods are Shen T'u (神荼) and Yü Lei (鬱壘). Shen T'u is put on the left door and is pictured as a civil official. Yü Lei is put on the right door and is represented as a military official. Sometimes simply the two names of these gods are written upon the doors, and deemed sufficient.

c. It is said that when the Emperor was sick, bricks were thrown into his room and voices were heard calling at night, so that he was in continual fear. He told these two generals, and they replied, "We have killed men like carving watermelons and have seen men die like ants, we fear no demons, we will keep guard tonight." There was no further trouble, and they were appointed to guard the door. Later they were made the Door Gods.

Another account of the origin of these gods is that after the quarrel of the Emperor with the Dragon King, he was in constant danger of the revenge of the dragon, but was saved through the presence of these two warriors. The

One of the home gods, put up on special occasions, is the little demon dispelling^a Chung K'uei¹ (鍾馗).^b During the last days of the Fourth Month Taoist priests come to the home with these paper images, which are hung up in nearly every room in the house, and left until the Sixth Month. On the fifth of the Fifth Month, one is hung up in the center of the guest hall, and offerings of food, wine, and incense made to him. In life he was an upright scholar named Chung Ching Shih (鍾進士). After death he was canonized by the Emperor Ming Huang (明皇) of the T'ang dynasty, on account of help rendered him during an illness.^c He has ever since been worshipped as a protector against demons,² sickness, the five poisonous beings, and evil influences of all kinds.^d

Another god of the home, used as a protector against demons and evil influences,³ is Chiang^e T'ai Kung⁴ (姜太公 or 姜子牙),⁵

1102 百無禁忌。
姜太公釣魚、願者上鉤、不願者罷休。

1101 姜太公算卜、倒運難治。

1099 鍾馗開店、鬼也不上門。
1100 太公在此、

1098 前門掛鍾馗、後門掛稿薦、神鬼不進來。

1—1098. At the front door to hang up Chung K'uei, and at the back door a straw mat, neither gods nor demons will enter. i.e. No one goes to his house. P.

2—1099. When Chung K'uei opens a shop the demons will not enter his door. Used about one of whom everyone disapproves. P.

3—1100. Chiang T'ai Kung is present, a hundred evils are warded off. i.e. Everything is safe. Used as a charm, over doors. P.

4—1101. "Chiang T'ai Kung telling fortunes; when one's luck failed he declared there was no remedy for it." Sm. 93.

5—1102. When Chiang T'ai Kung went fishing only those willing got on his hook, those unwilling did not. Used when calling for volunteers. P

Dragon King feared them. So after their death the Emperor made them the Door Gods.

a. See proverb 845.

b. Chang T'ien Shih (張天師) is also used in the same way.

c. The Emperor T'ang Ming Huang was ill, and dreamed there was a small demon in his room who seized his flute and played upon it and in other ways annoyed him, so that he could not rest. Then he saw a larger demon, dressed in a blue coat, chase the smaller one and catching him tear out his heart and eat it. The Emperor asked him who he was, and he replied that in life he was a scholar, but failing in the examinations had committed suicide. The Emperor Wu Te (武德) had pitied him and given him a burial, for which Chung K'uei gave thanks to Heaven, and vowed to protect the Emperors from demons. The Emperor awoke and immediately recovered his health. He then called Wu Tao Tzu (吳道子), and commanded him to make a picture of what he had seen in his dream. The result was the image now worshipped as Chung K'uei.

d. Usually several of these paper charms are pasted upon each of the rafters of the house.

e. There are many stories of the life and work of Chiang T'ai Kung. According to the most popular ones, he was in his younger days a fortune

or the Resting God (息息神).¹ It is thought no demon will dare to come near him. If he is in the house, peace is assured. Consequently a motto³ announcing the fact that he is there, is often pasted up over the front door. In his worship incense is taken out into the court and burned. It is believed that at the command of Heaven he brought order out of the confusion then existing in the spirit world, and appointed all the various gods to their present positions.^b He is still thought to control the idols for the welfare of man. In regulating the affairs of others he neglected to provide any place for himself, so now, although accorded no worship in the temple, nearly all of them have a series of balls arising from the center of the ridge-pole which are supposed to proclaim his presence.

Chiang T'ai Kung

The Chinese have thus built up a great pantheon, in which there are many gods. Everything in human life comes under the jurisdiction of some particular idol. These they have organized into a system, in which the greater are subject to the lessor and all are controlled by Heaven. Like men they too must continue their lives through the changes of the great Wheel of Transmigration. Thus Heaven^c is left supreme, gives justice to both gods and men, and makes all life blend into a harmonious unity.

An Organized System

此 1105 向 直 薩 1103
諸 姜 曲 中 息
神 太 中 取 息
迴 公 求 不 老
避 在 在 在 菩

- 1—1103. Thank you, venerable idol. P.
2—1104. "Better take what you can get in a straight way than try to acquire by crookedness." (F. S. II: 10) Gi. 1846.
3—1105. "Chiang T'ai-kung is here, all gods keep back." Gi. 1233.

teller. He went away to the mountains to cultivate virtue, and was there given a magic board by his teacher, and was instructed to go and enter the service of the Imperial house. This board would guide him as to what he should do. He went, was found by the Prince of Chou while fishing, and easily induced to go to the court.^d He was then made a general and accomplished what Heaven had sent him there to do. It appears that the spirit world was in confusion, each god doing as he pleased. So Heaven turned them all into men, so Chiang T'ai Kung could kill them. As each one was killed, Heaven revealed to Chiang through the means of his board what position they were to be appointed to in the spirit world. Thus he brought about harmony and an organized Heaven. Heaven was so pleased with his work that he is still controller of the offices of the gods.

When he was fishing Wu Chi (武吉) saw that he used a straight pin for a hook. He laughed and said "Why is your hook not bent; in a hundred years you cannot catch a fish in this way." Chiang replied, "I am fishing, not especially for fish, but am waiting my time," and used the words of proverb 1104.

a. See proverb 2128.

b. Chiang T'ai Kung once protected the life of Wu Wang (武王), for which he was called father by the Emperor's son. Hence, he received the title Chiang Shang Fu (姜尚父).

c. See proverb 301.

d. A play on (息息) for resting and (謝謝) for thank you. It is an expression used by women when gambling. As one draws a card she repeats the above, meaning, may the idol protect me and give me a lucky card.

CHAPTER VIII.

THE TEMPLE LIFE.



*The Scars
on a Priest's Head*

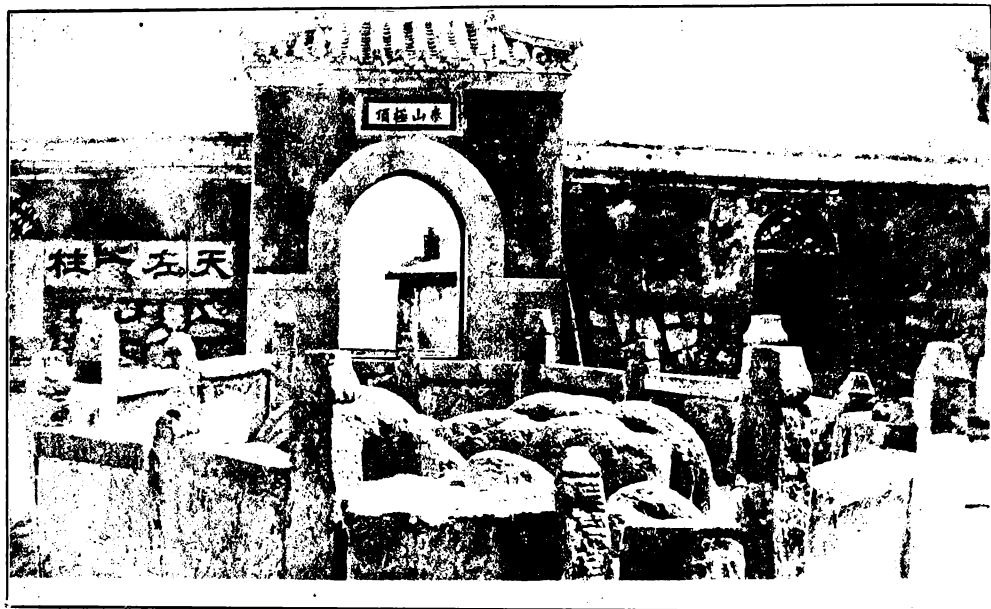
In China, as in every land where man has sought, by his own efforts, to reach up through nature to find nature's God, the high places on the hills and mountains are considered the best for worship. In the vast quietness¹ it seems as though the heart of Mother Nature beats louder, that the great unseen world is all about one,

and that man is nearer God. Here it is easiest for one to have the spirit of reverence, and feel oneself more in attune

with the Invisible. Chinese religion has taken advantage of this emotion, "and Bonzes have invaded every noted mountain."² Wherever one goes among the hills he sees in some nook a temple, surrounded with the cooling shade of trees and made beautiful as a spot in which the gods can dwell. Here the priest can have a quiet home for meditation,³ here the wandering monk may rest from his travels, and here the pious pilgrim can gain the most possible from his devotions.

山 修 行。	語 書 說 盡、 天 下 名 山 僧 占 多。 1108 入	1106 知 者 樂 水、 仁 者 樂 山。 1107 世 間 好	1—1106. "The wise find pleasure in water; the virtuous find pleasure in hills. i.e. The wise are active and restless like the waters; the virtuous are tranquil and firm like the stable mountains." (C. A. VI: 21) L. C. I: 56. 2—1107. "Books exhaustively contain the world's good words; and Bonzes have invaded every noted mountain." (H. W. 6) Sc. 2390. 3—1108. "To enter the hills and reform one's conduct. To become a religious recluse." W. M. 105.
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- a. For the burning of the scars on a priest's head see page 200.
b. A better translation might be pious.



T'AI SHAN'S CROWN

The most noted mountain in China is beyond question T'ai Shan (泰山), or the Eastern Peak. It is called the most sacred of the Five Sacred Mountains. It is located in Shantung. It rises to a height of about four thousand feet above the surrounding country. They consider it one of of their highest¹ mountains,² and as such it objectifies greatness³⁻⁴ to their minds. The worship on T'ai Shan is one of the oldest in China. It is said, "Shu came here in the first year of his reign B.C. 2255, presented offerings to Heaven, and sacrificed to the hills^a and rivers."^b If one wishes to ascend it, unless he is a good climber, he will take a chair from T'ai An Hsien, the city lying at its foot. From there, it is about fifteen miles to the top. The road is really a giant stairway, more than ten feet in width, built of cut stone, reaching from the base of the mountain to the highest peak. Along this road, in every convenient location, there are temples where one may stop to rest and burn incense.⁵ When one reaches the top he finds its summit covered by a temple to the Pearly Emperor.^c In the court, directly in front of his image, is a slightly raised spot surrounded by a marble balustrade called "T'ai Shan's Crown." It is a fitting diadem to what they consider to be one of their highest and most sacred places.⁶

T'ai Shan

泰山之崇萬無一失。

故所以能成其大。

1113 京都裏人全、泰安縣的神全。

1114 有

1111 泰山不是的、朋友不是吹的。

1112 泰山不讓獸土、壤、

1119 泰山不却微塵、積小壘成高大。

1110 泰山之於邱垤。

1—1109. "T'ai Shan does not refuse minute particles of sand, it accumulates small grains and increases its height." i.e. One learns from all classes. Daw. 120.

2—1110. "There is the T'ai mountain among mounds and anthills." i.e. All men are not the same. (M. II: I: II: 28) L. C. II: 72.

3—1111. T'ai Shan was not piled up by men's hands; friends come not from boasting. i.e. The claim of friendship does not make one your friend. (Go. 215) P.

4—1112. T'ai Shan does not loathe the soil, and so has reached its great height. i.e. The really great do not disdain the humble. (G. W. IV: 27) P.

5—1113. The people in the capital are complete; the gods in T'ai An Hsien are complete. i.e. Peking holds every nationality, and T'ai Shan has an idol of every description. P.

6—1114. If you can lean on T'ai Shan, in ten thousand affairs you will lose nothing. i.e. If you have someone to depend on you will not be in need. P.

a. T'ai Shan is deified as one of the ministers of Heaven.

b. Dragon, Image, and Demon.—H. C. DuBose. P. 273.

c. This is the most noted temple to the Pearly Emperor, or Heaven, in China.

Aside from the principal ones, China has sacred mountains without number. As they say, "there are temples elsewhere than on Mount Ni;"¹ the hallowed spot where Confucius's mother prayed that she might be given a son. The god in the brass temple on Wu Tang Shan (武當山), a favorite retreat of the Taoists, calls pilgrims from long distances to its shrine. The same is also said of the famous Buddhist mountain, Chiu Hua² (九華), and of numerous^a others.³ In fact, they are found in nearly every locality, for aside from the far famed retreats, each city has its consecrated spot.⁴ Wherever a famous recluse has spent his days, he has rendered the place sacred.

Usually the best edifice in a locality is the temple. It is the result of the combined resources, materials, and skill of the community.⁵ In a rural district naturally it is smaller,⁶ as it is commensurate with the ability⁷ of the people. On the other hand, when one enters the cities, or goes to one of the places considered sacred, they are often very costly. Those like that of Confucius^b

之才、非一木之枝。

1120 小廟小菩薩。

1121 小廟裏、用不着大菩薩。

在高、有仙則名。

1118 除了靈山各有廟、到處好燒香。

1119 廟廊

1115 除了尼山別有廟。

1116 九華山上菩薩、照遠不照近。

1117 山不

1-1115. "I can find employment elsewhere. Lit. There are temples elsewhere than on Mount Ni." Sc. 408.

2-1116. Chiu Hua Shan's idols care for those at a distance, and not those near. i.e. Not efficacious for those who live near. Used of one neglecting those near to him, but helping those who have no claim on him. P.

3-1117. It is not the height, but the presence of an immortal that gives a mountain its reputation. (G. W. VII: 21) P.

4-1118. Aside from the efficacious one, each mountain has a temple, it is easy to burn incense in any place. i.e. If one does not find employment or help in one place, it is easy to find it elsewhere. Used by one who asks help and is refused. P.

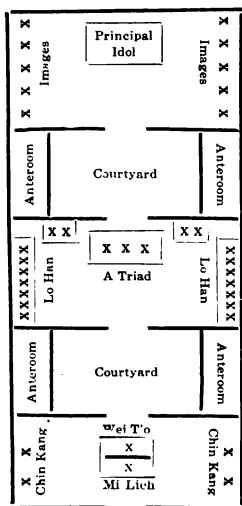
5-1119. "The materials used in building a temple and its anterooms are not the branches of one tree only." Used of an affair which requires the cooperation of many to succeed. Sc. 64-P.

6-1120. The small temple has a small idol. Used of a small or poor business. P.

7-1121. A little temple cannot use a big idol. Used of one whose ability is too large for a small position. P.

a. See proverb 2446.

b. The temple, with its great dragon pillars, must be seen to be appreciated. It cannot be described.



A Buddhist Temple

at Chufou, show that the spirit of worship and gratitude has prompted large gifts for this purpose. They are erected according to the same general plan used in constructing a home. The rooms are around open courtyards, with no windows in the outside of the building, but with all of them looking into the inner enclosures. The principal altars are in the main halls, while the smaller apartments on the sides are used for the images of lesser importance, or for other purposes. In the sections to the front and back of each court are placed the leading idols, rising in rank and prominence as one proceeds, the chief god of the temple being in the main hall farthest in the rear. As one sees the expense men have gone to in trying to make these buildings attractive, he cannot but feel that the Chinese are at heart a deeply religious people.

It is looked upon as a work of merit to repair a temple,^a and sacrilege to tear one down.¹ Consequently, in places one will be seen of quite recent construction apparently without worshippers and going to pieces, while not far away is one of more distant origin in a prosperous condition.^b This is due to the fact that the worshippers at the former have not received the favors they think should have been given them. They feel the idol there has lost its might and efficacy. So all over China one comes upon these structures, left standing solitary and deserted, crumbling² and decaying. On the other hand, in the case of the latter, there are those centuries old, which are kept in such a state of repair that one would think them

The Temple
a) Temple BuildingsThe Temple
b) The State of Their
Preservation配
歪廟。

鍋配歪竈、歪菩薩

破一門婚。

1123 歪

1122 甯拆十個廟、不

- 1—1122. Better tear down ten temples than break up one marriage engagement. Used of trouble makers who try to break up engagements. (Go. 7) P.
2—1123. A crooked pot matches an awry stove; a slanting idol matches a distorted temple. Used where people or things are exactly suited to the situation or need. P.

a. See proverb 1800.

b. See proverb 1029.

new. The images there are far-famed for their power and helpfulness. This is especially true where the "ancient temple," or the "old monastery"¹ has hallowed associations, and thus attest a living faith in the hearts of the people, coming down from generation to generation. The fact that their fathers sacrificed there and were blessed adds to the sacredness of the spot, and thus assures their support and the continuance of the service. The temples whose gods have answered prayer^a are preserved, while the others are left to their own destruction.

The Chinese at times say, that "if you honor your parents at home, you need not go to a distance to burn incense."² Statements of this kind might lead one to believe that they discount the worship in their temples, and place the strong accent upon the social life. However such is not the case. They are but using the strong language of the Oriental, in order to place the emphasis upon filial piety and kindness,³ and are in no way intending to give the impression that they think the public rites useless. Just as the Westerner is taught to say, each night, the Lord's prayer at mother's knee, so the child in China is taught by its loving parents to kneel and touch the floor three times before the images and ancestral tablets. They believe that in so doing they guard its life, and provide for its future greatness.⁴ At the temples one finds husbands and wives,

The Temple
c) Those Who Worship

1127	1126	家	1124	1 -1124. "An ancient temple,—old monastery,—for Lao Ssub (老四) No. 4." Sm. 219.
一	遠	孝敬	多	2—1125. "If you honor your parents at home, you need not go to a distance to burn incense." i.e. Heaven's blessings will come without the incense. (S. E. 7: 15) Doo. 78.
跪	處	父	年	3—1126. To go afar to burn incense is not as good as to do acts imploring blessings at home. c P.
三	燒	母、	的	4 -1127. "Kneel once, bow your head thrice and offer incense morning and evening." Sc. 2356.
叩	香、	何	古	
首、	不	須必	廟、	
早	如	遠	老	
晚	近	燒	寺。	
一	地	香。		
爐	作		1125	
香。	福。		在	

a. "Any kind of a divinity which seems adapted to exert a favorable influence in any given direction will be patronized, just as a man who happens to need a new umbrella goes to some shop where they keep such goods for sale. To enquire into the antecedents of the divinity who is thus worshipped, no more occurs to a Chinese than it would occur to an Englishman who wanted the umbrella to satisfy himself as to the origin of umbrellas, and when they first came into general use."—Chinese Characteristics.—A. H. Smith. P. 294.

b. The Chinese designate the rank and age of the boys of the family, as first, second, third, etc.

c. Tso Fu (作福) is to implore blessings for the dead, through the ceremonies of the priests at funerals. Through these the dead receive forgiveness, and the possibility of being born into Paradise. If one does not thus seek aid

sons and daughters, the rich and poor, the diseased and the able-bodied, and the officials and the beggars, all alike before the altars; seeking from the gods health, protection, and prosperity. One may be seen with the crowds, sacrificing to the idols, at the many festivals; but in the intervening periods, should one "have the heart to burn incense,"¹ he may go to their shrines, regardless of age, social position, or time, and will always be welcomed^a and find a priest ready to assist him in his devotions. The temples are constantly used by all classes of people.²

When one goes to burn incense^b he must provide himself with plenty of ready money, for not alone must he give alms to the many beggars who line the road, but at each turn in the temple, as he slowly proceeds with his worship, he must pay those officiating. When he enters the big door, a priest stationed there strikes a metal bowl,^c and the devotee places his little incense sticks in the burner, once more it rings and he kneels before the small god at the gate, touches his head three times and arises, again it is struck and he must put an offering into the collection coffer in front of the image. This process is continually repeated as he advances from idol to idol. He soon realizes that although "it is easy to burn incense," yet he must have money to do so.³ If he is of an especially religious turn of mind he may increase the efficacy of his sacrifices by "the burning of big incense,"⁴ but as this is costly it is indulged

**The Temple
d) The Expense of
Burning Incense**

火。	就 拿 命 來 熬。	噁 噴、 臉 上 灰。	118 有 心 燒 香、 不 論 早 晚。
	1131 小 廟 菩 薩、 受 不 得 大 香	1130 有 錢 就 拿 香 來 燒、 無 錢	1129 抱 住 香 爐 打

1—1128. "To have a heart to burn incense no matter whether early or late." i.e. It is never too late to do good. Do. 686-P.

2—1129. To hold an incense burner fast in the arms and sneeze,—a face covered with ashes. i.e. Covered with shame, brought upon oneself. (V. 518) P.

3—1130. If one has money he will bring incense to burn; if he has none, his life must endure the results of its absence. P.

4—1131. The idol of the small temple cannot stand the burning of big incense. Used of one who sets the value on himself so high you cannot use him. Or, of one who as soon as he gets a little money puts on style. Or, one who cannot stand praise. P.

the dead will suffer the torments of Hell. This is usually done either on the birthday of the deceased, at New Year, or on the seventh of the Seventh Month. This rite is also performed for the orphan spirits.

a. See proverbs 1017, 1018, 1019 and 1118.

b. See proverbs 983 and 1373.

c. The metal bowl is a large metal jar, and is rung by striking it on the edge with a small wooden stick.

in only by the favored few. The amount spent in worshipping rises rapidly, as whenever incense is burned, a bell struck, and a prayer offered, one must pay something to the priests. For this reason the religious services are expensive^a for both rich and poor. In fact, "if one enters a temple without money it would have been better to have remained at home."¹ Without it one is not welcome.

In the temple we find various things used to assist in the service. The bell,² the ch'ing,^{3-b} the metal bowl, the wooden fish,⁴⁻⁵ the cymbals,⁶ and the drum⁷⁻⁸⁻⁹ are employed in

1140 靈前鼓響、
子母歸還。

1137 鏡鉞一響、
紋銀三兩。

1138 靈前鼓響、
一日三兩。

1139 祠堂鼓、
自己擂。

1135 莊家老兒未見過木魚子、
挨打的物。

1136 曉得是和尙長、
木魚長。

1132 上廟沒有錢、
不如家裏閒。

1133 掩耳盜鈴、
自哄自。

1134 燒香打破磬。

1-1132. If one enters a temple without money it would have been better to have remained at home idle. (Go. 252) P.

2-1133. He who covers his ears to steal a bell^d deceives himself. i.e. To do evil and think no one will know it. P.

3-1134. "He breaks the ch'ing in burning his incense." i.e. In trying to appear clever, he shows his ignorance. Sc. 111-P.

4-1135. "The old countryman who has never seen the wooden fish (used by the priests to pound on), the thing is always getting beaten. Said in allusion to anyone who is perpetually abused,—beaten, or reviled." Sm. 274.

5-1136. "Who knows whether the bonze or his wooden fish will last the longer." Sc. 930.

6-1137. "Soon as the cymbals^e clang, three taels go with a bang. (Expense of idol worship)." Sc. 2349.

7-1138. "When the drum sounds before the dead man's shrine, each day you have to pay a three tael fine." Sc. 2380.

8-1139. "The Ancestral temple's drum beating itself,—a domestic quarrel." Doo. 182.

9-1140. When the drum sounds before father's shrine, the principle with interest will be returned. Used by a prodigal borrowing money, and asking the lender to wait until his father's death for the repayment. P.

a. See proverb 1002.

b. The ch'ing is a musical stone.

c. In the Ching (晉) country there was a man named Fan (范) killed, and his home destroyed. The robbers came upon a bell which was too heavy to be carried away. So they decided to break it up. As they struck it they feared others would hear and come and disturb them. So they covered their ears to stop the sound.

d. The wooden fish is a hollow oblong piece of wood, with a split down one side. When it is struck with a stick it gives out a hollow ringing sound. The fish is usually beaten with two sticks, while the priests chant prayers. It is also used by a priest when going from door to door collecting subscriptions for the temple.

e. The cymbals are used to guide the chanting of prayers, and in funeral processions, services, etc.

f. The shrine here meant is the one made at the head of the coffin.



STRIKING THE BELL.

this way. As one repeats the prayers and sutras, the cymbals or the wooden fish are struck to guide one. It is to indicate the prominent points and to fill out the harmony of the chant. The big^a bell¹ is also used by the priests in the saying of masses for the dead. As it is struck it is heard even in the Infernal Regions, thereby bringing hope of possible release to the souls undergoing torture. Also as one passes from shrine to shrine in worship, these various articles are struck, in order that the gods may be sure to notice that incense^b is about to be offered to them. It is thought necessary to thus call their attention, as they may be engaged elsewhere or asleep. This is important, for "if the drum is not beaten the gods will not know"² the ceremony that is being performed. So the priest assists one by directing the idol's attention³ to his prayer, by saying masses for his friends, and by guiding him in his worship.

The Temple
c) Striking the Bell

One who enters the temple in sincerity, and applies himself with diligence to the service of the gods is sure of blessings. The idols live upon the incense of man and delight in those who pray to them. "If one will chant the sutras,^c and repeat the name of Buddha, he will have many children,"⁴ and great prosperity. Devotees frequently kneel for hours before the idols, reciting the sacred^d

The Temple
f) Chanting the Sutras

多、 殺、 人、 放、 火、 當、 年、 福。	不、 鳴、 人、 話、 不、 說、 不、 明。	講、 人、 不、 知。	1141 晨、 鐘、 暮、 鼓。
	1144 看、 經、 念、 佛、 兒、 女	1143 鼓、 不、 打、 不、 響、 鐘、 不、 撞	1142 鼓、 不、 打、 神、 不、 知、 話、 不

1—1141. In the morning the bell, and in the evening the drum. Used to remind others not to be lazy. (L. G. S. 109) P.

2—1142. If the drum is not beaten the gods will not know; if words are not spoken man will not know. *i.e.* If one has any defense to make he had best speak or others will misunderstand. P.

3—1143. "Neither drum or bell can sound unstruck; and words unspoken cannot be understood." Used to urge one to tell his side of a difficulty. Sc. 1114-P.

4—1144. If one will chant the sutras and repeat the name of Buddha, he will have many children; to kill and burn is only temporary happiness. (V. 267) P.

a. There are two kinds of bells used; the small hand bell, used by the priest to guide the worshipper in chanting the sutra, and the large temple bell which is usually struck with a wooden mallet. Oftimes the temple bell is called the ear of the god.

b. See proverb 944.

c. The sutras or ching (經) are the sacred books of the Chinese religion.

d. One order of service to Amitabha runs as follows:

1. Light incense, repeating the sutra.

2. Purify the mouth by the repeating of the sutra.

verses.¹ The one who becomes proficient in this form of the worship is fortunate, for the sacred books are full of promises of good things to be granted those who acquire a ready knowledge of and skill in repeating them.

The man who goes to the temple seeking help not only needs to take incense with him, but also should carry an offering for the gods. This is often paper money.² The priest takes the money,^a and throws it into a furnace, while the suppliant prostrates himself before the idol. As has been seen in the previous chapter, the gifts to some of the gods^b are at times blood sacrifices.³ Food,⁴ fruits, and wine are often placed before others. Many things are offered,⁵⁻⁶ according to the worship of the particular image. In any

The Temple
g) Offerings

倒
鱸
魚
子
菩薩。

羊
負
酒、
祭
祀
不
絕。

1148
設
食
供
養。

1149
借
花
獻
佛。

1150
臭
豬
頭、
撞

萬
爐
香、
神
明
正
直
無
私
曲、
豈
受
人
間
枉
法
賊。

1147
四
時
八
節、
牽

1145
誦
經
保
平
安、
消
災
延
福
壽。

1146
不
孝
枉
燒
千
束
紙、
虧
心
空
點

1-1145. "Peace is assured, calamity averted, life and happiness prolonged by chanting prayers." B. S. §2.

2-1146. If one is not filial, it is in vain that he burns a thousand bundles of paper; if one cheats the conscience, he uselessly lights ten thousand burners of incense; the gods are true and upright, and are without selfishness or crookedness, how can they receive from man lawless spoil, i.e. Such sacrifices, if accepted by the gods, would make void the law of filial piety and a good conscience. (C. D. III: IV: 13) P.

3-1147. Purifying the Four Seasons, and Eight Periods, leading sheep and bearing wine,—sacrificing uninterruptedly. Used of temples where there is constant worship. P.

4-1148. To set out offerings of food in sacrifice. Used of one who goes to an expense in entertaining. (D. T. 14) P.

5-1149. "To borrow flowers to offer to Buddha. To make a present at another man's expense." W. M. 67.

6-1150. "Like a pig's head which stunk so much that it knocked over a joss (idol) which couldn't smell." Gi. 8417.

3. Purify the three works. a. Of the body, or covetousness. b. Of the mouth, or anger. c. Of the mind, or stupidity.

4. Make the Earth God tranquil by repeating the sutra.

5. Spread out one's offering, at the same time repeating the sutra.

6. Then invite the eight Chin Kang generals, at the same time repeating the sutra.

7. Then invite the four Chin Kang idols, at the same time repeating the sutra.

8. Then take the vows, telling why you burn incense and worship Buddha.

a. Paper money is an imitation of real money. See proverb 564.

b. The blood sacrifices are for the Taoist or Confucian gods, while the Vegetarian offerings are given to the Buddhist idols.

case one should not come before the gods¹ empty-handed.

Everyone who enters the temple must light² a lamp^a or candle before the idol, if he would gain the greatest benefit from his worship. To fail to do so would show a lack of the proper reverence. These lamps are already prepared for the devotees. There is always one lamp^b which is never permitted to go out.³ This is tended, day and night, by the priests.⁴ It is in imitation of this that the suppliant lights his. The more often one performs this ceremony before the gods, the greater will be his merit.

The Temple
b) Lighting the Lamp

One goes through many rites in preparation for making his prayer,^c which is the real purpose of his visit to the temple.⁵ When it has been offered, one also makes a vow^d of some service to be rendered in case his petition is granted.^e Naturally, one wishes to know whether his plea has been favorably heard or not. So the priest casts lots, and gives one the reply of the spirit. After this the worshipper returns home and awaits its fulfilment. As he feels he can there be more easily heard, the devotee goes to the temple, and there makes his prayer before the image of his god.

The Temple
i) Prayer

孝母。	終古常明。	不擦油。	1151 祭祀必有福。
	1155 進廟求神、不如回家	1153 一燈不滅。	1152 燒紙不磕頭、點燈
		1154 一燈佛火、	

- 1—1151. The one who offers sacrifices is sure to be blessed. P.
2—1152. To burn paper money, and not kotow; to light the lamp, and not put in the oil. i.e. One who is very careless. Or, one who wishes to get things without much effort. (V. 26) P.
3—1153. One lamp is never extinguished. Used of anything which never changes. (L. G. S. 86) P.
4—1154. The light of the lamp before Buddha, from ancient times even to the end, never goes out. Used of one who has a purpose and does not deviate from it. (L. G. S. 187) P.
5—1155. To enter a temple and pray to the gods is not equal to returning home and obeying one's mother. P.

a. See proverb 909.

b. This is commonly called the Eternal Light Duke (長明公).

c. See proverbs 944 and 945.

d. See proverb 1009.

e. The customary vow made when seeking health for one's parents, husband, or self, is that should they be healed, one will burn "worship incense" (燒拜香). This ceremony is carried out through a period of three years. Incense is lighted in the home, then the devotee must carry it to the temple, prostrating himself every third step. Upon reaching it they worship, burn incense, and give thanks to the god. The same service is performed the second year, only the worshipper prostrates himself every second step; and the third year every step. They kneel on a little stool or mat which is put in place for them by an assistant.

Turn where one will he is sure to meet priests. In a short time he will be led to wonder from whence the ranks of this great brotherhood is recruited.¹ With the exception of one branch of

the Taoist faith, they are not permitted to marry, so they must be drawn from other than a priestly tribe. There are those who enter the life because of a vow made to the idols. Their god has granted that for which they earnestly prayed, and as a consequence they dedicate their own, or their children's, lives to its service. A few because of intense religious zeal turn to it,² hoping to find a deeper experience and enlightenment. The real continued supply comes largely from the homes of the poor.³ The temples buy numbers of boys and girls from those who are unable, because of misfortune and the pressure of economic conditions, to care for them. These are then reared in the order. Some because of debts which they cannot escape or unbearable domestic troubles, seek refuge by entering it.⁴ Then too many see in this way an easy life, with their rice certain; a good home for the lazy.⁵ A thief⁶ when he realizes he is about to be caught, will take upon himself the vows. As the law does not touch the life of the temple, he is safe from its revenge. In fact, when a man has committed any serious crime, and there seems no way of avoiding the consequences,⁷ he seeks its protection. When

The Priests
a) Sources of Recruitment

神破廟、臭賊老道。
1162 無法子、就做和尚。

尙不是富家兒。
1159 萬劫都解。
1160 饑學買賣懶出家。
1161 窮

1156 和尚無兒子多。
1157 此身不繫。
1158 秀才不是窮家子、和

1-1156. A priest has no sons, yet his filial sons are many. i.e. The younger priests act as sons, and at his death get a division of his property. (Go. 326) P.

2-1157. The body is without ties or cares. Used of one who has few burdens or responsibilities. P.

3-1158. "Bachelors of Art are not the sons of poverty; nor are Buddhist priests the sons of wealth." Sc. 501.

4-1159. A myriad of calamities are all dissolved. i.e. Once become a priest, and all one's troubles will cease. Used to induce people to become Buddhists. P.

5-1160. The glutton becomes a merchant, and the lazy man a priest. (S. E. X.) P.

6-1161. "A poor god, a ruined temple, and a stinking thief for a priest. This is a collective vilification of a number of persons, signifying that they are at once poor and vicious." Sm. 297.

7-1162. He has no plan, so he becomes a priest. i.e. One who has no recourse, and so uses an undesirable plan. P.

no other plan is available they turn to the monastery.¹ Thus one can see the priesthood is recruited largely from the poor and lower classes.

When one enters the orders, he must give up all human ties. The Buddhist priests all over China drop their surnames and take that of Seng^a (僧),² while the nuns are called Ni (尼). In the same way a Taoist priest gives up his given name and is called Chen Jen (真人). They cease in any way to be related to their former homes, and become members of the great priestly family. One will not be able to learn from him his name,³ for he is supposed to have forgotten the old life. Should one enquire of him he will either reply that it is Seng, or like I Yin^b (伊尹) will say. "I am the son of the hollow mulberry⁴ tree," meaning that he has no parents. He will not recognize his relatives, for they are the same as dead to him.⁵ He has separated from his ancestors and broken away from his descendants. In the Taoist faith there are two branches. In the one which owns allegiance to the Taoist pope, they are allowed to marry,^c and live among their own people.^d These are supposed while in the home to have left it, and although "in the world" to

The Priest
b) What a Priest Must
Sacrifice

子。	僧。	1163
1167	1165	無結煞、
出家不認家。	僧不問姓、	做和尚。
	道不問名。	1164
		天下和尚都姓
	1166	空桑

1-1163. "Only those at their wits end will become ho-shangs" (priests). i.e. one at their wits end will do almost anything. Doo. 324-P.

2-1164. The priests all over China are named Seng. Used of things everywhere alike. P.

3-1165. "Don't ask a Buddhist priest his surname or a Taoist his style." Gra. 127.

4-1166. "The son of the hollow mulberry. i.e. A Buddhist priest." (Y. S. 4: 8) St. 478.

5-1167. "Those who become priests no longer acknowledge their relations." Used of one who refuses to take responsibility for the home. Sc. 2398-P.

a. The first Chinese became priests, and were called Seng, during the time of Chih Wu (赤烏) of the Wu country (吳國). The first woman, who became a priestess, was Ah P'ang (阿潘), in the time of Tung Ching (東晉). She was called Ni Ku (尼姑).

b. A woman named Yu Hsing (有莘氏) was gathering medical herbs, when she found a child in a hollow mulberry tree. She gave him to the prince, and he ordered the Buddhist priests to rear him. He later became a priest. From this the priests in humility call themselves "the sons of the hollow mulberry," implying they are without father or mother.

c. All Buddhist priests are celibates.

d. "In the other celibacy is obligatory. The priests are not subject to the pope, but are under the control of the head abbot of a Taoist temple in Peking."—Owen Court. Sept. 1913. P. 573.

be "separate from the world."¹ While this section of the priesthood comes nearer to the deep rooted Chinese idea of the sacredness and indispensable need of the family relationship,² the great mass of them are supposed to be celibates.³ While everyone else lives in a clannish social structure, the priest forsakes even his own household and lives the life of the monastery and the recluse. He is set aside to the idol. The temple is his bride. The pleasures of this life are not for him,⁴ as he belongs to the gods.

It is easy to tell a priest by the cut of his garments, and by his head.⁵⁻⁶ The Buddhist is usually clothed in a gray gown, and seldom wears a hat. When the days of his preparation for entering the priesthood are completed, the head of the candidate is shaved,^{7-a} and with the proper ceremony,^c a number of spots are burned into it. There are usually twelve of these scars made,

The Priest
c) How Recognized

廟、 將就材料。	今世不能喇。	出家人。	1168	1-1168. "In the family leave the family; in the world separate from the world." Used of priests. Sc. 1669 -P.
1174 剃去煩惱絲。	1172 禿子當和尚、將就材料。	1170 和尚娶親、錯過光陰。	1169 鄉爲鄉、鄰爲鄰、和尚只爲	2-1169. The villager protects the villagers, the neighbor helps the neighbors; the Buddhist priest alone forsakes his family. (Pe. 375) P.
	1173 禿子住	1171 老和尚過嫁裝、		3-1170. Like a priest wishing to marry, past the time to mention it. Used when it is too late to do anything. P.
				4-1171. The old priest coming by a marriage portion; it cannot be in this life. Used of anything which cannot be done in this life. (Go. 326) P.
				5-1172. A bald-headed ^b man becoming a priest,—accommodating material. Used of anything which just fits, (Go. 326) P.
				6-1173. A bald-headed man living in a temple,—fitting material. (V. 816) P.
				7-1174. To shave off the hair of vexatious cares. i.e. To shave the head and become a priest in order to escape the cares of the world. Used by one so tried he threatens to become a priest. P.

a. See proverb 1178.

b. A T'u Tzu is a bald headed man as the result of the prevalent scab disease which destroys the roots of the hair, causing it to fall out, leaving the head scarred.

c. The candidates are placed upon a platform to receive the vows, when the burning is done. The ceremony is called, "receiving the vows" (受戒), or the planting of the root of good. The number of scars burned represent the following vows: 1. If one fears the pain one spot only may be burned, for Sakyamuni. 2. Three spots may be burned, for Sakyamuni, Amitabha, and Ju Lai Fu. 3. He may receive nine spots, or the Chiu P'in Lien T'ai vow (九品蓮台). 4. He may receive twelve spots, one for each of the twelve Buddhas. This is the most common number for the priests. 5. One may receive eighteen, for the eighteen Lohans vows. 6. One may receive eighty-eight, for the vows of the eighty-eight Buddhas. 7. Or, one may receive one hundred and eight



A BUDDHIST PRIEST.

although there may be a greater number according to the seriousness of the one taking the orders, and his ability to endure the pain of the ceremony. The hairless head of the priest,¹ with its rows of scars, is met on every hand, and it is more or less a badge² of his office.³⁻⁴ While one can thus easily tell the Buddhist, he must use another method to distinguish his Taoist brother. His hair is uncut. It is worn in a knot on the top of his head. He wears a black, or yellow, cap⁵ and gown.⁶ So the different orders of the priesthood can be recognized by their heads and clothing.

The support of the temple system is largely from the offerings of the devotees, so the priest is in reality fed and clothed by the gods.⁶ The more efficacious an idol is the more patronized will be its shrine, the larger will be the gifts made, and the happier and better looking will be its attendants.⁷ For this reason they seek to

The Priest
d) How Supported

廟祝肥。

1179 羽客黃冠。

1180 指佛穿衣、賴佛吃飯。

1181 官清書吏瘦、神靈

尙、李和尚、須有一日輪到你頭上。

1178 指着和尚罵禿驢。

1175 和尚寺借梳篦、行錯路。

1176 和尚一生無辮子。

1177 張和尚

1—1175. "In a Buddhist monastery (try) to borrow a comb, (you) walk the wrong road.—On the wrong track as in borrowing or begging." Doo. 194.

2—1176. "The bonze is queue-less all his life. Used to advise one to take things quietly." Sc. 2397.

3—1177. Mr. Chang a priest, Mr. Li a priest, surely the day is coming when it will roll upon your head. i.e. Don't make fun of bald-headed people, you may soon be bald. (C. D. III: IV: 16) P.

4—1178. To point at a priest and revile a bald-headed man. i.e. To use one to warn another. P.

5—1179. "Wing guests, yellow caps. i.e. Taoist priests." (Y. S. IV: 7) St. 477.

6—1180. "Thanks to Buddha they have clothes, thanks to Buddha they have something to eat." i.e. The priests depend on the worship for their support. Wie. 117-P.

7—1181. When an official is honest, the clerks are lean; when the god is efficacious, the temple keeper is fat. (H. W. 5) P.

spots, for the vows to the one hundred and eight Buddhas. (This is the same number as the beads on the Buddhist's rosary, and stands for the same thing). These all must be received upon the upper part of the body. The priests receive only as many as they can endure. While the scars are being burned the candidate constantly repeats the following prayer, "I trust the sorrow and calamity dispelling Buddha" (南無消災滅土佛). They say the use of this prayer renders the ordeal painless. At times one in the home receives the one, or three, set of scars.

a. Exception should also be made of the southern type of Buddhists, found in Tibet and some parts of China, as they wear the yellow Lama's cap.

serve in the large cities where the worshippers will be many and wealthy, and an opportunity of becoming rich will be afforded them.¹ The temple really belongs to the community, and the priests are the servants of the people. They are the mediators between the gods and man, directing him in his devotions that he may gain the most possible from his sacrifices. For this reason, if for no other, one should see that it is supplied with funds sufficient to keep it in good repair, and its inmates happy and contented.² A large part of the support of this system is the offerings made during worship. To supplement these amounts there will be the subscription³ book.^{4-b} When a god grants his petition, one is supposed to make a contribution. Thus, much is received for answered prayers, in the fulfilling of vows. Again the priest will at times be seen going from house to house,⁵ having fastened on his back a small image with lighted incense before it, and "beating the wooden fish," begging.⁶⁻⁷

和尚、沒有化。

1187 沿門託鉢。

1188 坐鹽馬、敲木魚、鹹化。

明鑒察

1185 交官窮、交客富、交和尚、得緣簿。

1186 福興邦的

1182 在京的和尚、出京的官。

1183 齋僧不飽、強如活埋。

1184 神

1—1182. "A Buddhist priest in Peking, a magistrate^a out of Peking." Used of dissatisfied people who think they could make more elsewhere. Sm. 353-P.

2—1183. In feeding a priest, if he does not eat to the full it would be better to bury him alive. i.e. In helping a person, aid him sufficiently or not at all. P.

3—1184. May the gods look into it. Used on a public subscription list. c P.

4—1185. "Be friends with an official and you will get poor, with a merchant and you will get rich, with a priest and you will get a subscription book." Doo. 481.

5—1186. "The priest in the temple of Happiness-and-Prosperity-to-the-State, he did not beg for money. Used of an occasion where there is nothing to be said. (沒有話)" Sm. 231.

6—1187. Begging from door to door with the alms bowl. i.e. The priests. Used of one going from door to door seeking help for some social service. (L. G. S. 104) P.

7—1188. "Sitting upon a salt stack and beating the wooden fish,—briny begging.—Met. Idle Talk. (閒話)." Sm. 237.

a. In the capital the temples are rich because there are many wealthy worshippers, but there are so many officials and they are so close to the higher ones, that it is difficult to be dishonest without being found out.

b. See proverb 727.

c. A report of these subscriptions is usually posted, and to avoid the question of squeeze being raised this invitation, for the gods to see that it is correct, is usually added.

d. The temple of Happiness-and-Prosperity-to-the-State is the temple of Kuan Ti in Peking. There are temples, like this one, which are wholly or in part supported by the government.

e. When one takes the vows he is given the priest's robes, a wooden

As this is one of the duties involving upon him,¹ one can readily see how this part of his life leads many to avoid and have as little to do with him as possible. Thus he derives his living from many directions.² When one realizes the vast sums spent on idol worship yearly, he can be certain the "priest will not die from hunger."³

When one enters the Brotherhood, he must be trained in the habits and duties of the organization. He must learn its discipline and govern himself by it. The more recent arrivals and the younger priests must be in submission to the older ones, and they in turn must train the new candidates.⁴ The novice is taught to memorize the sutras. He need not understand the meaning, but he must recite the words correctly.⁵ He must be careful⁶ and get even the intonation accurate.⁷ For he may soon be intrusted with it at a funeral or temple service. Every mistake made then will be punished in the Pu Ching So (補經所),^a after he has left this life; so he must be certain of himself, at the time of worship, and make no errors. He is also trained most carefully in his other duties. "The old priest burns the incense, and the young priest beats the

The Priest
e) The Priest's Duties

得歪嘴和尚念壞了。

一本經、念也念不清。

1194 念混擔經。

1195 一藏好經、把

死的僧。

1192 先進山門爲師、後進山門爲徒。

1193 檢到

1189 着衣持鉢。

1190 和尚吃十方。

1191 凍不死的、餓不

1—1189. To put on the robe and take the alms bowl. Used in speaking of priests. (G. G. S. 1) P.

2—1190. "The Buddhist priest derives his food from ten directions." Used of one who imposes upon everyone else. Doo. 678-P.

3—1191. Onions will not be killed by freezing, and priests will not die from hunger. i.e. When they beg the people fear not to give. (Go. 91) P.

4—1192. The first one to enter a temple gate becomes the teacher, those who come later are pupils. i.e. The first one to enter anything becomes a teacher to those who follow. P.

5—1193. To pick up a sutra and read, but not understand. i.e. To obtain something valuable but useless, through not knowing how to use it. P.

6—1194. "To recite the breviary carelessly." Sc. 2386.

7—1195. To take a fine set of sutras and give it to a wry-mouthed priest, in the reading he will spoil it. Used of something good spoiled in the hands of an incapable person. P.

saucer, a bowl, and a book. The saucer bears the name of the temple, the date, the priest officiating, and the one receiving the ordination. The book contains a record of the ordination service, and the names of those who received ordination with him. They beat upon the bowl at doors when begging, they eat out of it, and it is one of the symbols of their order.

a. See proverb 2229

inverted bell,"¹ and as he does so he watches to learn now the incense should be burned. He must use care in his part of the work, for he will later receive either the commendation or the reproof² of his instructor. In the daily routine,³ each one has his particular task assigned him, which may be changed from time to time as he becomes more proficient. In following the system there must also be days of fasting,⁴ and rites of purification. They have their periods of contemplation,⁵ when one will sit⁶ crosslegged and with folded hands for hours at a time, trying to gain the proper attitude of mind to the universe. They also have their methods of making vows and doing penance for sin.⁷ One must discipline^a his body and keep it in subjection. It is only in this way, and by works of merit, that one can hope for salvation. However, only the more deeply religious natures observe and follow this life. The great majority live a life of leisure, with plenty to eat and wear, and with no need to care for the future.⁸ Consequently the larger part of the priests are a lazy shiftless class,⁹

僧未醒起
看來名利不如閒。

1202 小老道拉鎖、苦死弟子了。

1203 居官不自在、爲僧多清閒。

1204 日山高寺日高

撞一日鐘。

1199 一個和尚一分齋。

1200 老僧入定入悟。

1201 穩坐蒲團。

1196 老和尚燒香、小和尚打磬。

1197 給你個老和尚煽燈。

1198 做一日和尚、

1-1196. The old (in experience) priest burns the incense, the young priest beats the inverted bell. *i.e.* Each has his own part to perform. Or, of mutual help. (Go. 61) P.

2-1197. "I will give you an old priest fanning out a lamp." *i.e.* "I will box your ears." Sm. 363.

3-1198. To be a priest for a day, one must ring the bell for a day. *i.e.* If you assume a responsibility, you must fulfill it. P.

4-1199. Each priest has his portion of fasting. *i.e.* Every man must do his own job. (Go. 158) P.

5-1200. The old priest has entered into the state of contemplation. *i.e.* To become stupid. (L. G. S. 22) P.

6-1201. To sit steady upon the reed mat. *i.e.* To be steadfast. (L. G. S. 150) P.

7-1202. "The little priest dragging a chain,—it will be the death of me." An expression of extreme misery. Used especially of apprentices, when their life is made harder than necessary. Sm. 140-P.

8-1203. "A magistrate is never at leisure; a bonze always is." Sc. 2382.

9-1204. The sun is high in the mountain temple and the priest has not risen, calculate how fame and profit are not equal to leisure. P.

a. There are many ways of disciplining the body. One that is quite often seen consists in passing a needle through the flesh of the arm, and then by a cord suspending a weight to it.



A METHOD OF DISCIPLINING THE BODY.

who delight in ease and comfort, and avoid work when possible even to the putting off of their own tasks onto the newer and younger arrivals.² Thus the life of the priest, aside from the worship, the menial tasks of the temple, and begging from the surrounding neighborhood, is spent in enjoyable leisure.

Coming from the class he does, one cannot expect the priest to always be of a model disposition. The profession with him is not always a question of religion, but rather a means of gaining a livelihood. It has been said that "one with a perverse heart may enter a yamen,"^c but such a one should not go to the temple.³

This is true, for the watchful eye of the priest makes sure one is practicing no deception in his offerings, while he is using every power at his command to deceive and extort presents from the worshipper.⁴ The paper money will be spirited away while one kotows;^d an attendant will follow and extinguish one's candles; and one's incense

**The Priest
f) His Disposition**

1208
黃泥饅頭好供佛。

水吃。

1107
橫心進得衙門、橫心進不得廟門。

個和尚挑水吃、兩個和尚抬水吃、三個和尚沒

1205
貪利求名滿世間、不如破衲道人閒。

1206
一

1—1205. The world is full of those who covet profit and reputation, but this is not equal to being a priest in ragged garments. i.e. To strive for wealth is not equal to the freedom of the priests. (N. F.) P.

2—1206. If there is but one priest he t'iao^a water to drink, if there are two priests they t'ai^b water to drink, if there are three priests they have no water to drink. i.e. The more people there are the less work is done, as each one depends on the other. P.

3—1207. One with a perverse heart may enter a yamen, while one with a perverse heart should not enter a temple. i.e. You may deceive the officials, but not the gods. P.

4—1208. "You may offer mud loaves to Buddha, (if only you first settle with the priest)." i.e. It is easy to deceive the idols. Doo. 325-P.

a. T'iao means that one man carries two buckets, one on each end of a carrying stick across his shoulder.

b. To t'ai is where two men will suspend a bucket or load on a pole between them, with one end of the pole on the shoulder of each.

c. A yamen is the court of an official.

d. The writer once saw this trick played in the large temple on Lang Shan, not far from Nantungchow, Kiangsu. The priest took a large amount of paper money, brought by a worshipper, and placed it on a long pole ready to throw it into the furnace. The bell was struck, and the worshipper kotowed. While his head was on the ground the priest dexterously tossed the paper back of a building beside the furnace. From there it could be taken later, and again sold to a worshipper, and again saved. Thus their stock would bring in a good profit, and at the same time be easily replenished.

will be rescued from the burner.^a These will then be taken and sold again. Such are a few of the tricks which are constantly being practiced. It is not uncommon for the tourist to be able to purchase the little lamps burned before the idols, or other small articles.¹ Anything for money² is the rule in the temple as in the world.³ The priests are, as a class, deceptive and grasping, and woe to the one who tries to oppose them, for they will hate him and seek his harm.⁴ Also, as they have the ear of the gods, no matter what they should wish to do, few would attempt to stop them. No one cares to gain the ill-will of a priest.^b Their dispositions have not been improved by entering the order.

When one realizes the lives they necessarily lead, the question of the morality of the priests⁵ and nuns naturally presents itself. The pleasures of home, surrounded by the loved ones,³ are denied them. The restraining influence of the family tie helps one to strive towards a certain degree of virtue. This in the temple life is entirely removed. Where men are shut up with each other in the monastery,

The Priest
g) His Moral Life

總不如。

1213 走了和尚、走不了廟。

1214 竹籬茅舍風光好、道院僧房

則富、富則慳、不禿不毒、不禿不禿、禿則毒、毒則禿。

也賣。 1211 老和尚賣廟、留神。

1212 不慳不富、不富不慳、慳

1209 瞎子見錢眼也開、和尚見錢經也賣。 1210 和尚見錢經

1—1209. "A glimpse of money makes the blind man see; makes the Bonze dispose of his breviary." i.e. One will do almost any thing for money. Sc. 2642-P.

2—1210. When a priest sees money he will sell his sutras. P.

3—1211. The old priest sold his temple, but kept his gods. i.e. Be on guard. P.

4—1212. He who is not stingy is not wealthy, and he who is not wealthy is not stingy; to be stingy is to be wealthy, and to be wealthy is to be stingy; he who is not bare-pated is not venomous, he who is not venomous is not bare-pated; he who is bare-pated is venomous, and he who is venomous is bare-pated. (蘇東坡與佛印語) P.

5—1213. "The priest may run away, the temple cannot." Used to one refusing to settle an account, meaning one will take it up with the family. Sc. 281-P.

6—1214. "Pleasanter the cottage with its bamboo hedge, than the monasteries of Taoist or Bonze." (H. W. 3) Sc. 2389.

a. Oftimes one sees, during one of the festivals, quantities of incense being thrown into the large burners, while a priest or two will be standing by with a pair of tongs rescuing as much as possible from the flames. The worshipper makes no objections to this as he believes the gods have already received his offering, and should themselves protect it.

b. They are even favored after leaving this life, see page 351, note b.

and women in the nunnery, with no feelings of allegiance save to their order, things may not be as well as one would wish them. The two institutions are usually in close proximity,¹ and there is a constant intermingling^a between the inmates of the two. If the Chinese themselves are real judges of conditions, the life within these consecrated walls cannot be said to be very moral. Not only are the nuns^b themselves impure, but they also assist the priests in obtaining their desires² among the people. Naturally, respectable women do not visit these places^c unattended,³ neither do they welcome the nuns⁴ into their homes.⁵ An interesting sidelight, showing the belief of the people on the subject, is that a woman whose character is called in question will often say in self-defense that she does not fear to sit on the same bench with a priest.⁶ Not

那怕和尚一板撻。	個姑子九個娼、下餘一個是瘋狂。	子廟裏送去。	要雙、和尚的帽子、道士的鞋。	1215 男僧寺對着女僧寺、沒事却也。
	1220 作	1218 跟三姑、學跳神、跟好人、學好人。	1217 好人的兒女、不上姑	1216 捉賊要賊、捉姦
	正、行的正、	1219 十		

1-1215. "The monastery faces the nunnery; there's nothing wrong in that --yet there may be." Used to express doubt when one is claiming everything to be all right. Sc. 2383-P.

2-1216. When you catch a thief, take him with the goods; when you catch one in adultery, take the pair; a Buddhist priest's hat,^d and a Taoist priest's shoes. (V. 760) P.

3-1217. "The daughters of a respectable family should not be sent into a temple where there are nuns." i.e. Because they are bad. Sm. 355-P.

4-1218. Keep company with the three kinds of women and you will learn to exorcise the spirits; keep company with good men and you will learn to be a good man. i.e. You may know one from the company he keeps. P.

5-1219. "Ten female priests and nine are bad; the odd one left is doubtless mad." i.e. There are no good priestesses. Sm. 355-P.

6-1220. If all one's acts are truly right, who would fear to sit on a bench with a priest. Used by a woman in defense of her reputation. P.

a. According to Oriental custom it is not proper for women to have any dealings with or come much in contact with men, outside the near relatives in the home.

b. The belief of the people is well illustrated in the reply of Kuan Yin's father to her request to be allowed to enter a nunnery. "Did anyone ever see a king's daughter enter a Buddhist monastery? a decent woman would never associate with such folks."—Researches into Chinese Superstitions.—H. Dore. Eng. trans. M. Kennelly. VI: 142.

c. At one time it was against the law for a woman to enter a temple to burn incense. Even now one never enters alone.

d. The hats and shoes of the priests should be found only in the temples. Should they be found in a home it is a proof that the home is either bad or contains a thief.

e. The three kinds of nuns referred to are the Buddhist nuns (尼姑), the Taoist nuns (道姑), and the sorceresses (覡姑).

alone do they drink, gamble, and lead licentious lives, but they are also looked upon as not hesitating when there is a chance to steal, or do things even worse. Should it be necessary, in order to cover up crimes they have committed, they would not stop at even murder.¹ For this reason "one person² alone should not enter a temple,"³ as he might surprise them at something they would not wish to become public property, and he would have to pay the penalty with his life. Thus one does not find in the priesthood⁴ a morality⁵ which would be an example for society.

However, there are those who have entered the priesthood because of a great longing and seeking after something better, and a sincere desire to serve the gods. The impression should not be left, that there are no good and virtuous men and women among them, for such is not the case. There are now, as in ages past, those noted all over China for their piety. There have been such men as the Buddhist priest Wang Sheng (王生) of the Liang dynasty (梁朝). He when he could not get men to listen to the words of light, went out and preached to stones, becoming so eloquent that they nodded in approval. Another such a one was Yün Kuang (雲光) who so ably explained the sutras that flowers fell from heaven during his discourse.⁶ These together with many others of the past have tried

The Priest
h) Good Priests

1125
地獄門前僧道多。

1226
天花之亂墜、頑石之點頭。

來。

1223
一人不入廟、二人不看井。

1224
不看僧面、看佛面。

1221
殺人和尙、滅人的僧。

1222
無事不登到、三寶殿、有事則到寶殿

1—1221. "Killing people and exterminating individuals, that is Buddhist priests." Sm. 355.

2—1222. If you are not seeking anything, you do not go to the temple of the Three Precious Ones; if you have a need, then you go. Used of one who never seeks you unless he has a favor to ask. P.

3—1223. "One person alone should not enter a temple, two persons should not together look into a well." i.e. One with no one to help him, might suffer at the hands of the priests, and one might be accused of pushing the other in, should anything happen while they were together. Sm. 355-P.

4—1224. Do not look on the face of the priests, but look on the face of Buddha. Used when forgiving an offense of an underling, on account of the face of the master. P.

5—1225. In front of the gate of Hell there are many Buddhist and Taoist priests. Used of priests not living according to their teaching. P.

6—1226. The flowers of heaven falling in disorder, and the coarse stones nodding their heads. i.e. So good or eloquent that all classes believe. (Y. S. IV: 8) P.

to lead their people in the Way. There are many good men among them today, who are earnestly seeking the path¹ to the Western Heavens, to the Isles of the Immortals, or relief from the Wheel of Transmigration in perfect enlightenment. So we find the sincere and good² in the midst of hypocrisy and depravity.

There are those who wander from holy spot to holy spot trying to find rest for their souls.^a These are usually the most sincere, and the most fanatical members of the priesthood. As they are continually traveling, they become the means of communication³ between the sacred retreats of the country. For they naturally turn to those of their order⁴ for the help that may be needed⁵ while in the community, and naturally relate the happenings of the localities they have visited. Through the free masonry of the Brotherhood, they are free to eat and sleep in the temple, as long as they remain and follow its customs.⁶ They are only required to be regular at their meals and care for their own beds. Every monastery and temple wishes to have a good reputation, so these holy men, as they

The Priest

i) The Wandering Priest

單和尙趕齋吃。

1232 聽榔吃飯。

興、還是僧讓僧。

1230 官向官、民向民、和尚向的出家人。

1231 掛

1227 出家如初、成佛有餘。

1228 一子出家、九族昇天。

1229 若要佛法

1—1227. "Keep up to the end your first priestly ardor, and it will be more than enough to make you a Buddha." (H. W. 3) Sc. 2388.

2—1228. "For one son to become a priest nine generations get to heaven." i.e. His merit will help the nine generations. Used by the priests to exhort others to enter the order. (S. E. 7: 3) Sc. 2394-P.

3—1229. "If you wish Buddhism to flourish, the best plan is for Hoshang (Buddhist priest) to praise Hoshang," i.e. If a thing is to succeed there must be mutual praise and honor. Doo. 329-P.

4—1230. Officials turn to officials; the people turn to the people; the priests turn to those who forsake their homes. i.e. There must be mutual help; the priests only forsake their homes. (V. 353) P.

5—1231. The wandering priest seeking food. Used of one without home or means of a livelihood, as he will do anything to which he can turn his hand. (Go. 6) P.

6—1232. Listen to the wooden gong and eat. i.e. When you work for a person you must do as he wishes, or lose your position. (S. M. 60) P.

a. "This type of monk is well known to the people, who call them "wild monks."—Buddhism as a Religion.—H. Hackman. P. 248.

pass from place to place on their pilgrimages are received and made welcome. Finally after much traveling, when weary from the long seeking, the wandering monks will return to their native monasteries;¹ or, if they are far from their home city they will find a quiet temple² and there remain. In this peaceful environment, they will complete their days in meditation³ and prayer, still seeking the inner light. Thus will the wandering be brought to an end.

We should also notice the head of one branch of the Taoist faith, the so-called pope, Chang T'ien Shih (張天師). He is supposed to be a descendant of one of the famous immortals, Chang Liang^a (張良). The first pope was Chang Tao Ling^b (張道陵).^c He was born A.D. 34 at T'ien Mu Shan (天目山), near Hangchow in Chekiang. He later established his home on Lung Hu Shan (龍虎山), in Kiangsi, where his representative still lives. Under the Empire, he was closely connected with the government, as Chief Exorcist. When he was needed in Peking,^d he would travel to the capital in state. Popular superstition says, that when

The Preceptor of Heaven
The Taoist Pope

街
前
聽
話。

1235
山
中
讀
書、
不
如
十
字

1234
道
士
下
鄉、
找
寺
住。

1323
和
尙
歸
寺
客
歸
店。

1-1233. "Everyone to his calling. Lit. The priest reverts to his monastery and the merchant to his shop." Sc. 325.

2-1234. The priest goes to the country to find a temple in which to dwell. Used of one hunting a position. P.

3-1235. Studying in the solitude of the mountains is not equal to sitting at the crossroads and listening to the talk of men. i.e. The country is not equal to the city. P.

a. Chang Liang lived about 200 B.C. He was Councillor of the first Emperor of the Han dynasty. Having assisted him until he gained the throne, he retired from the world to seek the elixir of life.

b. He was the eighth descendant from Chang Liang. At the age of seven he had mastered the writings of Lao Tzu. His last years were spent on Lung Hu Shan, where at the age of one hundred and twenty-three he took the elixir of life and went to the Isles of the Immortals.

c. "From the hands of Lao Tzu he received supernaturally a mystic treatise, by following the instruction in which he was successful in his search for the elixir of life." (—Myths and Legends of China.—E. T. Chalmers Werner. P. 138.) He has often been considered the founder of Taoism, as we know it. He gave the impetus to the striving for magic, by giving the prescription for the immortal pill, and inventing all kinds of charms.

d. A curious story is told of one of his trips to Peking. As he passed the Little Orphan (小孤山), he decided to have some fun at the expense of the spirit of the place. So he stole one of the shoes of the wife of the god of the Little Orphan. This made the god very angry, and there was a battle of magic powers. Chang T'ien Shih was defeated, but while fleeing deceived the god by turning the masts of his ship about. The god thinking he was returning waited for him, and did not realize his mistake until Chang had escaped.

his work was completed he would return unseen¹ through the power of his magic.² He has the authority to promote or degrade the City God. He also appoints the officials in the Under World. His priests use his name as a charm to frighten demons³ away from one's home. On the fifth of the Fifth Month he is supposed to ride^a through the heavens upon a tiger,⁴ and by the use of his magic sword^b frighten away the demons, and thus protects the people.⁵ At this time incense is burned and he is worshipped. It is thought that the pope's office passes on by a continuous reincarnation of the spirit Chang Tao Ling in some infant of the family.^c This takes place immediately at the death of the one holding the title. Thus this branch of the Taoist faith is never without its ruler and Chief Exorcist.

月五日午、天師騎艾虎。

1240 張天師問鬼、無法可治。

來、霧裏去。

1238 張天師叫鬼迷着了、有法沒法使兒了。

1239 五

1236 張天師進京、見去不見回來。

1237 張天師的鞋、雲裏

1--1236. "Chang T'ien Shih going to Peking,—he is seen to go, but never to come back." Used when one is sent to do a thing and is slow in returning. Sm. 241-P.

2--1237. "Like the shoes of Chang T'ien Shih—coming in the clouds and disappearing in the mist." i.e. Vague, uncertain, or untrustworthy. Sm. 240-P.

3--1238. "When Chang T'ien Shih is bewitched by devils, though he has resources it is the same as if he had none." i.e. No way out. Used of one whose prestige disappears in the presence of one greater than himself. Or, of one of great ability when overcome by something which makes his plans useless. Or, of one who has gotten into the power of his inferiors. Sm. 241-P.

4--1239. "On the fifth of the Fifth month at noon the Celestial sage rides on the mug-wort tiger." Gran. 52.

5--1240. When Chang T'ien Shih consults with the demons, he has no means by which to control them. Used when inferiors gain power and control over their superiors. P.

a. "He is generally represented as clothed in richly decorated garments, brandishing with his right hand his magic sword, holding in his left a cup containing the draught of immortality, and riding a tiger which in one paw grasps his magic seal and with the other tramples down the five venomous creatures: lizard, snake, spider, toad, and centipede. Pictures of him with these accessories are pasted up in houses on the fifth day of the fifth moon to forestall calamity and sickness."—Myths and Legends of China.—E. T. Chalmers Werner. P. 139.

b. See proverbs 846, and 848. The artemesia is used in imitation of his sword.

c. The Chang clan still live on the Dragon mountains in Kiangsi. Large tracts of the surrounding land have been given them from time to time by the Emperors. They do not marry outside the clan. However, they are very careful that at each marriage the couples represent lines that have been separated for five generations.

In the atmosphere of the temple one would expect to find a deeply religious priesthood. The grandeur of the sacred mountains, the beauty of the groves, the sweet odor of the burning incense, the mellow light of numberless candles, the soft tones of the bell, the repeating of the sutras, and the constant kneeling of the many worshippers whom they serve, should stir within the breast of the priest and nun the desire for a deeper holier^a life. That it does not always do so but goes to show that a religious environment is not all that is necessary for real devotion. This would lead one to believe that those nearest the idols¹ have realized the deceit and sham of the system, and are lacking in a real faith in the gods. So one sees that the temple life, although spent in pleasant surroundings has not produced the highest type of religious character.

**What One would Expect
in the Temple**

心裏。	兒	神佛	匠	1241
	在	老	不	塚
	他	底	拜	泥

1—1241. "No image maker worships the gods. He knows what they are made of." G. O. 283.

a. The hideousness of the idols, to one not understanding their import and duties, together with the filth and cobwebs within the temple, would probably not be conducive to deep religious feeling in the heart of the Westerner.

人真師天



The
Taoist
Pope.

RELIGIOUS DOCTRINES.

道

The belief in spirits, and their worship, naturally causes man to try to determine what is well-pleasing, and what is offensive to them. This leads to the formulating of doctrines. By these tenets¹ society determines what is moral,² and what is wrong in the individual's conduct.^a If one is oppressed by the brevity,³ insufficiency, and evil of this life,⁴

The Formulating of
Religious Doctrines

he will be able to win a better and happier existence, if he will but make his actions conform to them. One is here but a very short time, and then passes on.⁵ He comes from a previous incarnation into this, and soon⁶

歲人。

當年秦始皇。

1247 山中也有千年樹、世上難逢百

月、今月曾經照古人。
1246 長城萬里今猶在、不見

有西江月、曾照吳王宮裏人。
1245 古人不見今時

1242 做惡事、犯天條。

1243 澡身而浴德。

1244 只今惟

1—1242. "To do evil is to transgress the laws of Heaven." Doo. 496.

2—1243. Bathe the body and cleanse the morals. (G. G. I. 1) P.

3—1244. Only the present so called Western River Moon formerly shed its light upon the people in Emperor Wu's^b palace. Used of anything which passes quickly. (李太白詩) (D. R. 15) P.

4—1245. "The ancients see not the modern moon; but the modern moon shone on the ancients." i.e. Things are transient. (李太白詩) (H. W. 2) Sc. 918-P.

5—1246. "The great wall of a myriad miles still remains, but Ch'ing Shih Huang who built it is gone." i.e. The good or evil one does lives after them. Sc. 936-P.

6—1247. "There are trees on the mountains a thousand years old; but a centenarian among men is hard to find." i.e. Life is transient. (H. W. 2) Sc. 919-P.

a. "To those who know anything of the Chinese popular theology, it is superfluous to remark that the 'Virtue Books' are not in the least sectarian. Confucian morality, Buddhist and Taoist divinities and tenets are all equally assumed as true, and are all equally useful."—Proverbs and Common Sayings. —A. H. Smith. P. 260.

b. The Emperor Wu of the Chou dynasty had a wonderful palace at Soochow. It is said that as many as three thousand people dwelt within its walls.

goes¹ to be reborn into another form. So while here man puts his faith in the doctrines, as a guide for his religious life and as a means of helping himself and clan. In proportion as he lives by them, does he put himself in accord with the will of the gods and so gains progress, or angers them and lays up for himself future trouble.

Back of all the gods, of the universe, and of man, runs the great^a invisible,² intangible³ system called the Tao. As the gods put themselves in accord with it, they are powerful; and as man understands and lives in it, his life becomes more real and more worth while. All the doctrines spring from it, explain its meaning, and cannot go beyond it. It is hard for the Western mind to grasp the idea,⁴ and men in their attempts to explain it have used many terms, all of which would need to be defined and described before being understood.^b It is the being which was seen as the first cause of the universe. It is eternally existent, and always working^c accurately.⁵ It is immanent in the entire creation.⁶ It is a guide, a law, a force, and a cause. It is the great principle^d with which everything in the universe should be in accord. It is the "Way" which must be followed by both gods and men. So as

"To act upright is the role,
Of every god and human soul,"⁷

<p>1253 頭頭是道。 1254 正直爲人、正直爲神。</p>	<p>包裹天地、可以應待無方。 1452 道不虛行。</p>	<p>可以剛、可以陰、可以陽、可以幽、可以明、可以柔、</p>	<p>可道、非常道。 1251 道、可以弱、可以強、可以柔、</p>	<p>1248 人生自古誰無死。 1249 道在不可見。 1250 道</p>
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- 1—1248. From of old, among those born of man, who has not died? (C. D. I: 3: 4) P.
- 2—1249. The Tao lies in being invisible. P.
- 3—1250. The Tao which can be explained is not the eternal Tao. Used of something one cannot explain, or talk about. (T. T. K. 1) P.
- 4—1251. The Tao can be delicate or strong, soft or hard, Yin or Yang, obscure or clear; it can wrap up Heaven and Earth; it is sufficient for all things. (S. T. 86) P.
- 5—1252. The Tao does not act in vain. P.
- 6—1253. Everything is according to the Tao. Used of one whose actions and words accord with Li. P.
- 7—1254. "To act upright is the role, of every god and human soul." Sc. 1832.

a. See proverb 64.

b. The Tao has been defined as the Road, the Path, the True Path, the Way, the Right Way, the Abstract Idea of Right, Reason, Right Reason, Principle, Cause, Law or Movement, and in many other ways

c. See proverb 1690.

d. See proverbs 43, and 111.

one can see it is the path of righteousness^a and truth. It is the Way of Heaven (天道), of Earth (地道), and of man (人道). It will be called simply the Tao.

The "Tao is like a big road,"¹ which every man should follow. It is virtue for him to walk in it, and make his life conform to the working of its principles. This path is easy to find,² as it is before one's eyes, and the directions for following it are upon every man's tongue. The road is straight and plain,³ so if fate does not prevent,⁴ one should go forward in it.⁵ It will not be easy,⁶ and he will find he needs a pure heart⁷ and a strong purpose, for his way will be continually opposed. It will seem that greater persecution than he has before known will arise. Those who follow it are constantly subject to the attacks of demons.⁸ Also, those who do not love the Tao, would lead one away from it. They would cause one to think

The Tao as a Road
to be Followed

高一丈。	1260 世道難行。	奸人曲曲行。	1255 夫道、若大路然。
	1261 心不清、則無以見道、志不確、則無以立功。	1258 道之將行、命也、道之將廢、命也。	1256 道在邇、而求諸遠、事在易、而求諸難。
	1262 道高一尺、魔	1259 是道則進、非道則退。	1257 大道分明直、

1—1255. The great Tao is like a big road. *i.e.* Everyone can travel it. (M. VI: II: 7) P.

2—1256. "The path of duty (Tao) lies in what is near and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult." *i.e.* Men look for things to be more difficult than they are. (M. I: IV: 11) L. C. II: 178.

3—1257. "The great road of truth and honesty is plain and straight, but bad men choose crookedness and winding paths." Doo. 576.

4—1258. If my Tao is to advance, it is so ordered; if it is to fall to the ground, it is so ordered. *i.e.* Whether things are for good or ill they are fated, and one should not try to oppose his fate. (C. A. XIV: 38: 2) P.

5—1259. If it is the right way, advance; if it is the wrong way, retire. (T. 4) P.

6—1260. The world's Tao is difficult to follow. P.

7—1261. If the heart is not pure you will be unable to see the Tao; if the will is not fixed you will be unable to attain fame. (G. D. S. 1) P.

8—1262. As the truth (Tao) raises a foot, the demon raises ten. *i.e.* Where truth is prominent, persecution arises. (S. T. 84) P.

a. True sincerity is the Tao of Heaven. The attainment of true sincerity is the Tao of men.—D. M. XX: 18.

of the more trivial affairs of life,¹ to place the value on sordid things,² and to struggle over material matters,³ until they lose sight of it.⁴ Thus they lose the true way.

The Tao is the great unchangeable system of right and wrong;^a the foundation of both national^{5-b} and individual⁶ virtue.⁷ As to why this is so,⁸ one seldom stops to wonder. He simply knows it is the doctrine given by his fathers, and that if he does not follow it he will have no peace. His best interests are to be found in cultivating it,^c for only as men increasingly come to make it their own⁹ are they fully able to understand each others plans and desires,¹⁰ and have a mutual love¹¹ and appreciation. It lies in being true in the

The System of the Tao

1271	1268	小	1263
各行其道。	大道之行、	可心	小辯害義、
	外戶不閉。	便失大道。	小言破道。
1272		1266	
道不同、	1269	肉眼凡胎、	1264
不相爲謀。	利心專則背道、	不識真道。	自夸者近利、
1273	私意確則滅公。		自喜者不進、
君子學道則愛人。	1270	1267	自大者道遠。
	生財有大道。	邦有道則進、	
		邦無道則退。	1265
		若爭	

1-1263. Petty discussions injure righteousness; light words ruin the Tao. (Gi. Y. II: 11) P.

2-1264. Self praise covets gain; self-satisfaction hinders progress; self-exaltation is far from the Tao. (G. D. S. 18) P.

3-1265. "If you wrangle over things of little importance then you lose the Great Way." (H. W. 6) F. 206.

4-1266. Dull sighted vulgar people do not recognize the true Tao. Said in ridicule of one opposing the truth. (Go. 167) P.

5-1267. If a country has the Tao enter it; if it has not leave it. P.

6-1268. When the great Tao prevails the outer doors need not be closed. i.e. All will be virtuous and there will be no stealing. (S. T. 67) P.

7-1269. "If the heart is devoted to gain, then the voice of reason (Tao) is opposed; if selfishness exists, then the public welfare is disregarded." (G. D. S. 2) Doo. 280.

8-1270. "There is a proper way (Tao) in the production of wealth." (D. S. 10: 19) C. C. E. 845.

9-1271. "Let each one go his own way" (Tao). i.e. Each acts according to his own conscience. C. C. E. 845-P.

10-1272. "Those whose courses (Tao) are different cannot lay plans for one another." (C. A. XV: 39) L. C. I: 169.

11-1273. When the Superior man learns the Tao he loves men. (C. A. 17: 4: 3) P.

a. As the Tao of Heaven it is the order, law, and cause of the universe; as the Tao of man, it is a striving on man's part to understand and conform to the Tao of Heaven.

b. See proverb 2336.

c. A man may have principles which are only in partial accord with the Tao, which are called his Tao, or outside Tao (外道).

affairs that are close at hand. As one tries to put his life in accord with it, there may be sacrifice and hardship,¹ and he will be slandered² and persecuted, yet he may be sure, in the end, it will make for his happiness. The living of the right life is the means of putting one's feet securely in the Tao, and to such a one "Heaven is not sparing of doctrine."^a The system then will continually become more plain to him. One must constantly plan³ for the affairs of this life: he must do his best,⁴ but he will find this best can be attained only when working in conformity to it.⁵ While doing this he also urges others⁶ to do likewise and leaves a good example for his wife, children, and friends.⁷ Seeing its value the Superior man calls upon the gods, and does his utmost⁸ to live the Tao.⁹ Heaven sees¹⁰ and blesses him. Man looks upon it as the most important thing¹¹ in the world, as it puts him in perfect harmony with the

1233 修道雖無人見、存心自有天知。
1284 君子憂道不憂貧。

道、不行於妻子。
1281 君子謀道不謀食、
1282 君子可欺以其方、難罔以非其道。

之財、
1274 信道易、受道難。
1275 樹大遭風、道高毀來。
1276 道無術不行、術無道不成。
1277 無有道、

1274 信道易、受道難。
1275 樹大遭風、道高毀來。
1276 道無術不行、術無道不成。
1277 無有道、

- 1-1274. To believe in the Tao is easy, to keep the Tao is hard. P.
2-1275. The great trees meet the wind; when one's Tao is high slander comes. P.
3-1276. Tao without plans will not succeed; plans without Tao will not succeed. P.
4-1277. "If riches can be acquired with propriety, then acquire them; but let not unjust wealth be sought for with violence." Dav. 25.
5-1278. Follow the Tao and not the prince. (S. T. 39) P.
6-1279. "To urge one another to do what is good by reproofs is the way (Tao) of friends." (M. IV: II: XXX: 4) L. C. II: 213.
7-1280. "If a man himself does not walk in the right path, it will not be walked in even by his wife and children." (M. VII: II: IX) L. C. II: 358.
8-1281. "The Superior man searches after truth, not after food." (C. A. XV: XXXI) Doo. 493.
9-1282. "A Superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle." (M. V: II: 4) L. C. II: 224.
10-1283. In cultivating the Tao, even though no one has seen it, and it is hidden in one's heart, it is known by Heaven. P.
11-1284. "The Superior man is anxious lest he should not get truth (Tao); he is not anxious lest poverty should overtake him." (C. A. XV: 31) L. C. VIII: 13.

a. See proverb 93.

universe. So, he should guard¹ it with his life, and knowing it he can die² without regret.

There is a word most closely associated with Tao, namely Li (理). It is a projection of the indefinable, mystical, spiritual principle Tao, which runs through the entire thought of the Chinese. It extends to every part of their daily life. It is spoken of as Tao by the philosopher, but as Li by the people. It seems to be the more understandable side of the Tao. As in the case of the Tao, there is a Li of Heaven (天理), of Earth (地理),^a and of man (人理).

The Li of Heaven are the great principles, or causal laws, back of and controlling the natural universe.^b They are absolutely certain,^c unchangeable,³ and impartial⁴ in their workings. They are the most real things in the world.⁵ So one should put himself in accord with⁶ them.^{7-d} To act contrary to them^{8-e} will bring only harm⁹ to one-

**Li, an Extension
of the Tao**

The Li of Heaven

箭陰兵事、天理昭彰斷不容。	提防王法天理。	信地理。	1288 天理昭彰、絲毫不爽。	1285 守死善道。
	1293 覆地翻天意太凶、捏成要款發刀鋒、這般暗	1291 人欲可斷、天理可循。		1286 朝聞道、夕死可矣。
		1292 任性使氣、誰不怕你、也要	1289 天理良心、天下通行。	1287 天理循環、毫釐不爽。
			1290 但憑天理、不	

- 1—1285. Guard the right doctrine even unto death. (C. A. VIII: XIII) P.
- 2—1286. "If a man in the morning hears the right way, he may die in the evening without regret." (C. A. IV: VIII) L. C. I: 32.
- 3—1287. "The principles of Heaven revolve in a circle^f with not a hair's breadth of deviation." Doo. 498.
- 4—1288. When Heaven's Li takes account it will be without the slightest error. P.
- 5—1289. Heaven's Li and the conscience are the same the world over. (C. D. III: IV: 15) P.
- 6—1290. Act only according to Heaven's Li, and do not believe in geomancy. P.
- 7—1291. The desires of men can be curbed; the Li of Heaven must be followed. P.
- 8—1292. If you act under the influence of anger, who will not fear you? Yet you will need to guard against the country's laws and Heaven's Li. i.e. If one does not control himself he will get into trouble. (C. D. II: I: 9) P.
- 9—1293. The desire to turn Heaven and Earth upside down is extremely wicked, as the creating of all kinds of evil is worse than using the blade of a knife; when Heaven's Li settles the account, such secret arrows and hostilities will by no means be tolerated. (C. D. III: IV: 15) P.

a. The Li of Earth is geomancy.
 b. Lao-Tzu is said to have reproved Confucius for confining Li to the practices of men, holding it is a natural principle (自然無爲).
 c. See proverb 1735.
 d. See proverbs 441, 732, and 1916.
 e. See proverb 467.
 f. Just as day follows night, and night day.

self¹ and his descendants. It is true that at times the orderly working of Heaven's Li brings suffering² to the man striving to do right, however it will be best for him to patiently bear it, for in so doing his compliance will eventually bring about a better and happier condition for himself. The forces cannot be changed.

The Li of man is to search out and follow^a that of Heaven.³ This produces a norm,⁴ by which all men can govern their actions,⁵ and one whose authority^{6-b} no one will⁷ question.⁸ It is the same for all places⁹ and all times. As one is guided¹⁰ by and acts in accord with it¹¹ he need have no¹² fear¹³ of being misunderstood,¹⁴ for he will be in

The Li of Man

1294 天理難容。
人向不過理。
是全沒理。
1301 搗手三分低、打架全沒理。
1302 辯子辯子一個理。
1303 理是真的、路是
1307 喫
飯要吃米、說話要說理。
1304 無理的不做、反味的不吃。
1305 明理可以治懼。
1306 理正不怕君子怒。
1307 喫

1295 良心天理、鍋中無米。
129 三才一理。
1297 明白事理、透澈時勢。
1298 向

- 1—1294. It is difficult for Heaven's Li to permit it. Used of evil condoned by men. (F. S. 6: 14) P.
2—1295. One who lives according to conscience and Heaven's Li will have no rice in his pan. P.
3—1296. The three forces are one Li. i.e. The Li of Heaven, Earth, and man are really the same. P.
4—1297. He understands the Li of affairs and the powers of the times. Used of one of ability. (Y. Y. 34) P.
5—1298. In siding with a man do not go beyond Li. (V. 117) P.
6—1299. If a man is only one-tenth of a man, he uses only one-tenth of Li. i.e. A perfect man does everything according to Li. (V. 151) P.
7—1300. To curse a man places you three-tenths lower than he; if you lift your hand to strike, you have no Li. (V. 435) P.
8—1301. If you lift your hand to strike, you are three-tenths lower than your opponent; if you begin a fight you have no Li. (V. 260) P.
9—1302. The men of the south and the men of the north have the same Li. (V. 452) P.
10—1303. Li is straightforward; roads are crooked. (V. 408) P.
11—1304. Do not do what is without Li; do not eat what is against the palate. (V. 519) P.
12—1305. When one understands Li he can overcome fear. i.e. One fears because of a lack of understanding. (S. T. 131) P.
13—1306. True Li does not fear the anger of the prince. (V. 413) P.
14—1307. When eating; eat your rice; when speaking, talk Li. (V. 701) P.

a. See proverb 732.

b. See proverbs 895, and 1648.

c. Man Tzu are the southern barbarians. Ta Tzu is a term of contempt for the Mongols, or Tartars.

harmony¹ with the universal principles. It is the true method of procedure, always right,² and unchangeable.³ The putting of oneself in accord with it is the highest wisdom,⁴ for it is the completion of virtue. Because of its importance man should make it the basis of his study.⁵⁻⁶ In understanding it more fully one's life should become happier, and the will of Heaven will hold fuller sway among His people.⁷ As there is a Li in everything,⁸⁻⁹ one should use¹⁰ it as the background¹¹ of his conversation.¹²⁻¹³ It is

嘴、三分理。

1319 言不中理、不如不言。

1320 言不安發、發必當理。

被告一張紙、兩下都有理。

1316 一個人說話全有理、兩個人說話見高低。

1317 有理不在高聲。

1318 一擣

不齊、話不說不知、理不辨不明。

1313 兩三分在理。
1314 人同此心、心同此理。

1315 原告一張紙、被告就要死、

1308 隔行不隔理。

1309 人惡理不惡。

1310 外斜理千條、真正理有一條。

1311 官打是沒嘴的、不是沒理的。

1312 兵不斬

1—1308. Men are separated by trades, but not by Li. *i.e.* Li is the same for all classes. (S. M. 53) P.

2—1309. Man may be evil, but Li is not. *i.e.* If an evil man talks Li, the Li is all right. (D. C. 88) P.

3—1310. Perverted Li has a thousand methods, real Li but one. *i.e.* People may argue, but real Li cannot be perverted. P.

4—1311. The official beats the one unable to talk, and not the one without Li. *i.e.* Although a man may have Li on his side, if he is unable to present his case he will suffer. (V. 357) P.

5—1312. Without decapitation, soldiers will be deficient; without speech, words will not be understood; without discussion, Li will not be clear. (V. 563) P.

8—1313. Two or three tenths is according to Li. Used of one whose conversation is part right and part wrong. P.

7—1314. "Men are one in heart and their hearts are one in principle." Sc. 1225.

8—1315. "The plaintiff's charge makes the defendant seem worthy of death; but the defendant's answer shows there is reason on both sides." Sc. 1156.

9—1316. Hearing what one man says, everything is Li; listening to two men, you can distinguish between the high and low. *i.e.* When you have heard both sides, you can tell which is right. (V. 161) P.

10—1317. Li is not necessarily on the side of the loud talker. P.

11—1318. If one opens his mouth, he should at least use three-tenths Li. (V. 158) P.

12—1319. If one's words do not center in Li, it is better not to speak. P.

13—1320. Words should not be foolishly spoken, when spoken they should accord with Li. (C. A. XI: XIII: 3) P.

the just standard,¹⁻² which no respectable man³ can dispute, and which only the evil refuse to follow. Custom will certainly frown upon one⁴ who would attempt to disregard it,⁵ or go contrary to it. Consequently, while sin against one's own person may be overlooked⁶ the breaking of Li cannot be.^a As it is the unchangeable right⁷⁻⁸ it excuses no one,^b regardless of rank or power. The term Li, when employed by a public speaker,⁹ is much more¹⁰ compelling¹¹⁻¹² than "fair play" when used by the Anglo-Saxon. No one dares to contest its correctness,¹³ and for this reason it can conciliate popular feeling,¹⁴ no matter how intense it may have become. It is one of

人抬不去一個理字。

1334 理能服衆。

字沒多重、三人抬不動。

1331 三個蠻人、抬不去一個理字。

1332 三個人抬、不過理兒去。

1333 千

理恕。

1327 有理打得爺。

1328 合理可作、小利莫爭。

1329 講不過的是理、跑不過的是雨。

1330 理

理講不清。

1324 言而中節、可以免悔、言不常理、禍必從之。

1325 理不敵勢。

1326 非意相干、可以

1321 理是制的君子、法是制的小人。

1322 山高遮不住太陽、有理不在剛強。

1323 文才碰着兵、有

1-1321. Li governs the Superior man; law the mean man. (V. 407) P.

2-1322. However high the mountain is, it cannot hide the sun; to have Li does not depend upon strength. (V. 8) P.

3-1323. If a teacher runs into a soldier, though he have Li he cannot make it clear. i.e. You cannot reason with one who will not listen. P.

4-1324. If one's words are to the point one may avoid remorse; if one's words do not carry Li calamities will certainly follow. (N. S. 4: 6) P.

5-1325. Li cannot resist influence. i.e. One should try to have influence as well as Li on his side. P.

6-1326. Those who unconsciously sin against you, according to Li can be forgiven. (S. T. 111) P.

7-1327. With Li on his side even a son may strike his father. P.

8-1328. All that accords with Li one may do, but do not struggle for petty gain. (H. W. 7) P.

9-1329. Unable to talk beyond Li, and unable to run faster than rain. P.

10-1330. The character Li is not very heavy, yet three men cannot move it. i.e. It cannot be put to one side. (C. D. III: IV: 15) P.

11-1331. Three barbarians cannot lift the word Li. P.

12-1332. Two men cannot carry Li away. P.

13-1333. A thousand men cannot carry away the one word Li. i.e. Though there may be many against you, if you have Li on your side, you cannot be overcome. P.

14-1334. Li can conciliate popular feeling. (C. D. III: IV: 15) P.

a. See proverb 1657.

b. See proverb 2228.

the most powerful things in Chinese society.¹ One may suffer,² yet he willingly submits to it.³ He realizes that if he obeys its voice^a he shall eventually prosper, but that if he turns against it he is certain to have trouble. It governs the Chinese world. Were there no Li it would continually be in confusion.⁴

"Of the five happinesses,^b long life is the greatest."⁵ There is scarcely a religious festival, when the character for longevity, with its embroidered pictures of the Eight Immortals, is not in evidence.

When one's birthday is celebrated, one is sure to receive presents of sugar or meat dumplings, shaped to resemble the peach,^c thus delicately suggesting the wish of the donor that one may be thus favored.⁶ The universal desire is for long life.^d They feel wisdom rests with the old,⁷ and consequently reverence them. One of the roads leading to the realization of this hope is the path of goodness.⁸ The surest way of obtaining it is found in living in accord with the doctrines⁹ of their religion. For

必壽考惡必早亡。	1342 世上不求三難、好兒子一難、高壽二難、長壽三難。	爲先。	1340 長命百歲。	1341 人逢百歲總都是死、樹長萬丈常柴燒。	1335 天子至尊、不過有理。	1336 怕三打罵、單怕一不理。	1337 甯死不背理。	1338 懂得一分理、吃得一分虧。	1339 五福之中壽	1337 不
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1-1335. Although the Son of Heaven is very great, he cannot go beyond Li. (C. D. III: IV: 15) P.

2-1336. The more one understands Li, the more he suffers injury. i.e. Because of his understanding he endures many things from those who know less. P.

3-1337. Do not be afraid of three beatings, nor three cursings; only fear you will once be contrary to Li. (V. 573) P.

4-1338. One had better die than to turn his back on Li. P.

5-1339. "Of the five happinesses long life is the greatest." Sc. 537.

6-1340. "Long life of a hundred years." Used on birthdays in wishing one many years of life. Gi. 450-P.

7-1341. Although man may live a hundred years, yet everyone must die; although trees might grow to be one hundred thousand feet high, in the end they are burned as fuel. i.e. All must die. P.

8-1342. "In the world do not seek for the three difficulties; first, a good son, second, longevity, and third, a long beard." Doo. 578.

9-1343. "Virtue is the surest road to longevity; but vice meets with an early doom." Dav. 195.

a. See proverbs 400 and 467.

b. Of the five happinesses, "the first is long life; the second is riches; the third is soundness of body and serenity of mind; the fourth is the love of virtue; the fifth is an end crowning the life." (G. P. IV: 39)—Chinese Classics.—Jas. Legge, III: II: 343.

c. The peach is, of course, representing the immortal peach of the Royal Mother of the West.

d. See proverb 857.

centuries it has also been sought through the help of drugs¹ and magical incantations. Although one of the most difficult² things in the world to gain, it is craved by all, and its attainment is looked upon as a proof of a good life. Old age is greatly desired in China.

The doctrine of cause^b and effect,³ or Karma, has a firm hold upon the people. Every good act one commits starts into operation forces⁴ which at some time will reward the doer. Likewise every evil deed^c must in time bring its pain and suffering. These, once called into being, may lie dormant for long periods but eventually they will produce a recompense.⁵ Good and evil powers when together in the store house of one's life may become mutually destructive, leaving only the balance for one's future help or harm. There can be nothing more effective, both for oneself and his posterity, than a good reserve of merits⁶ or virtuous causes.^{7-d} If one can gain such a fund, it will be a help not alone in the next world,⁸

Cause and Effect.
or Karma

的因緣、無瑕疵又無缺陷。	1347 結歡喜緣。	1345 無藥可醫彭祖病、有錢難買子孫賢。	1344 平安即是福、功德即是壽、知足即是富、適情即是貴。
1351 今世便修來世福。	1348 前因後果。		
	1349 善果日增。	1346 由果證因、即因	
	1350 圓滿		

- 1-1344. Peace is happiness; merit is long life; contentment is wealth; and the obtaining of one's desires is honor. (C. D. III: 2: 12) P.
- 2-1345. No medicine can secure the age of P'eng Tzu,^a thousands of gold cannot buy virtuous posterity. (D. R. 2: 6) P.
- 3-1346. The effect shows the cause, first the cause and then the effect. i.e. Evil comes from bad causes, etc. (L. G. S. 2) P.
- 4-1347. Form a happy tie. i.e. Start a cause. Used by priests seeking a subscription. Also by one advocating united action in anything. (L. G. S. 16) P.
- 5-1348. First the cause and then the result. (L. G. S. 191) P.
- 6-1349. May your good fruit (effects) daily increase. A New Year's wish. (C. T. S. III: 18) P.
- 7-1350. A round full cause, without a flaw or imperfection. Used when one's cup of joy is full. (L. G. S. 154) P.
- 8-1351. Cultivated virtue in the present life, gives happiness in the next. i.e. Happiness depends on previous merit. P.

a. P'eng Tzu (彭祖), the Methuselah of China, was an official of the Shang dynasty. He lived 767 years. He is often called Lao P'eng (老彭). He attained this advanced age through the Taoist arts. He drove out disease, by holding his breath, and forcing it throughout his body.

b. In Buddhist literature these causes are often called roots or foundations. Effects are often called results or fruits.

c. Each particular virtue or vice has its own value, and is reckoned as a merit or a demerit.

d. See proverb 1864.

but also in this.¹ They act in two ways. They affect the individual himself, for good or evil, throughout his many incarnations.^a They also give ability, prosperity, and protection to one's descendants² and clan.

"On account of abounding ancestral merit,

Some miss the destruction they ought to inherit;

Others lose the promotion their virtues might claim,

Through the crimes which adhere to their ancestral name."³

These forces when once set in operation will not cease to exist until they have occasioned their results.⁴

If one makes his actions conform to the ideas of right, as seen in the doctrines, he will accumulate a store^b

Karma
1. The Store of Merit

of merit,⁵ and win the favor⁶ of the gods.^c

This will be the cause of happiness⁷ and prosperity,⁸⁻⁹ to oneself and

在、行善有陰功。

1359 德不孤、必有鄰。

1360 希聖者昌、踵弊者亡。

不足以成名、惡不積、不足以滅身。

1357 見人一善、忘其百非。

1358 積福有福

祖有餘德、爲善不昌、祖有餘殃。

1355 若是行一善、勝起九層塔。

1356 善不積、

1352 功德隨時積、衣飯逐日生。

1353 祖宗積德好、兒孫戴紗帽。

1354 爲惡不滅、

1-1352. "Embrace every chance of laying up merit, and your daily wants will be regularly supplied." Sc. 2432.

2-1353. "If the ancestors fame and merit be good the descendants will wear the gauze hat (worn in the Ming Dynasty by magistrates)." i.e. Gain official position. Doo. 3:6-P.

3-1354. "On account of abounding ancestral merit, some miss the destruction they ought to inherit; others lose the promotion their virtues might claim, through the crimes which adhere to their ancestral name." Sc. 2408.

4-1355. "To do one good act is better than building a nine-storied pagoda." Gi. 10525.

5-1356. "When virtue is not stored up, fame cannot be attained; when wickedness is not accumulated, it does not destroy the body." (I. K. III: 22) Sm. 44.

6-1357. "For one good deed to forget a hundred bad ones." Sc. 1887.

7-1358. "There is happiness in doing good, and secret merit in virtuous deeds." Sc. 2433.

8-1359. "Virtue is not left to stand alone. He who practices it will have neighbors." i.e. The virtuous have companions. (C. A. IV: 25) L. C. I: 36.

9-1360. The one who strives to be like a sage prospers; the one who follows closely upon the heels of the corrupt will perish. (N. S. IV: 17) P.

a. See proverb 733.

c. See proverb 1461.

b. See proverbs 1579 and 1834.

descendants,^{1-a} both in this² and in lives to come. The blessings one has now are supposed to be the fruits of virtuous causes planted in previous lives.^b Often an evil, worthless man may be seen enjoying wealth and comfort, but one may know it is the result of someone's good works,³ that this fund is now being rapidly diminished by him, and that when it becomes exhausted he will certainly⁴ suffer.⁵ On the other hand the good honest people enduring poverty and trouble are paying the penalty for the sins of the past. One may have ability yet his plans continually miscarry,⁶ while one with less talent can use the same methods and they will be crowned with achievement. This is because he has effective ability,^c due to former merit. On the other hand, one may have remarkable success and even though his reputation and

生。

1366

道他來功高扁鵲、誰知他催命閻羅。

永墮地獄受苦刑。

1365

積惡者雖生猶死、積善者雖死猶

度藏身。

1363

無功不受祿、受祿必有功。

1364

你們不信修行事、

1361

利己害人促壽算、積德修身旺子孫。

1362

半積陰功半

1-1361. To profit self and injure others shortens one's life; to store up virtue and cultivate the body, causes one's descendants to flourish. P.

2-1362. One half is laying up secret merit, and the other half is making a living. Used of one when doing an act of service, and asks only enough to live on and not what his services could demand. P.

3-1363. Without merit one could not receive an income, but as one receives an income he certainly has merit. i.e. One does not receive something for nothing. P.

4-1364. If you do not believe in the cultivating of virtue, you will always fall into hell and receive punishment. i.e. Unless he changes his belief, this will follow each existence. (H. H. 24) P.

5-1365. One who stores up evil, although still living, is dead; one who stores up goodness, although dead, is still living. (L. G. S. 36) P.

6-1366. They say his merits are as high as those of P'ien Ch'iao;^d who knew he was Yen Lo, urging the life to go. Used of a doctor, when he fails.^e P.

a. See proverb 1807.

b. Chinese literature is full of instances of men who held position and wealth on account of the stored up merit of previous lives.

c. See proverb 378.

d. P'ien Ch'iao, or Ch'in Yüeh Jen (秦越人), was a famous physician who lived about 500 B.C. He was a poor man, but one day met the sage Ch'ang Sang Chün (長桑君), who taught him the art of healing and gave him a certain medicine. He was told to swallow the drug and drink the dew from cypress trees for thirty days. This he did and was able to see into men's bodies and locate the causes of diseases.

e. This proverb means that although one may claim his ability to be equal to that of P'ien Ch'iao, who can tell whether his claims are true or not, or if he has effective ability. If he has not this merit, one may die regardless of the value of his medicines.

capabilities are great, his reserve of good works may become exhausted, and everything he attempts suddenly fail. As one's position, wealth, and happiness,¹ both for this incarnation and all the future, depend upon it, the most profitable^a thing one can do is to diligently²⁻³ strive to accumulate⁴ a store of virtue.⁵⁻⁶ This is accomplished only through ordering one's life by the doctrines of his religion.

One should have the greatest respect for paper^b on which characters are written,⁷ and keep it from being soiled or defiled.

The San Chieh Ming (三戒命) says, the ancients taught that to save a single character, leads to respectability. As writing is possible only for the teacher, one can readily see how

such pieces of paper would be greatly prized.⁸ Thus it has become a work of merit to rescue all such when seen loose on the ground, or in some dirty place. One should pick them up, wash, dry, and carefully burn them; then he should bury the ashes or throw them into some river. One will find baskets^c placed on the streets, often attached to poles, into which one may place any piece of paper which he may be able to collect. If no such receptacle should be handy there is always a crack in some neighboring wall which can be thus utilized. In nearly all cities there are little altar furnaces

Karma
I. The Store of Merit
a) Saving Characters

1367 修的五男二女的。
上懶人頭。
1370 積金以遺子孫、子孫未必能守、積書以遺子孫、子孫未必能讀、不如積陰德於冥冥之中、以爲子孫長久之計。
1371 進德修業。
1372 甯可清饑、不可濁飽。
1373 字紙拾一張、強於燒管香。
1374 拾一紙堆、抵塑一尊大佛。

- 1—1367. "His virtue has been cultivated to the extent of five sons and two daughters." Sm. 300.
2—1368. "There is merit from diligence but no profit from play." (S. D.) P.
3—1369. "Merit and fame never crown the lazy." i.e. Position comes from diligence. Sc. 967-P.
4—1370. If one stores up gold for his descendants, they cannot keep it; if he accumulates books for his children, they may not read them; doing so is not as good as laying up hidden merit in the other world, as a constant record for posterity. i.e. Everything aside from hidden, or inner, virtue is valueless. (G. D. S. 257) P.
5—1371. Advance in virtue and build up the patrimony. (I. K. I: 6) P.
6—1372. "Better be hungry and have a pure mind than be filled and have an evil mind." Br. 36.
7—1373. "To pick up a sheet of written paper is better than to burn a bundle of incense." (S. G. M.) Wie. 213.
8—1374. To pick up a pile of written paper is equal to making an honorable large Buddha. (L. G. S. 27) P.

a. See proverbs 1553 and 1554.

b. See proverb 2225.

c. Every home has a basket in which to put paper.

which anyone may use for this purpose. It is thought that whoever gathers one thousand characters, and burns them, thereby adds a year to his life. This work helps to bring one wealth, fame,¹ position, and honor. It causes one's descendants to be obedient and virtuous. As in this, one has an easy way of adding largely to his store of merit, the path^a is most assiduously followed. Thus the reverence² for education extends to the written or printed page, and saves it from destruction.

Economy of food and drink is not only a necessity, but also a religious matter³ among the Chinese. To save rice⁴ from being wasted, or tea leaves⁵ from being thrown out on the ground, is a virtuous act. Anything which has a food value⁶ must not be destroyed. In a country where the living conditions are so hard, such a doctrine is a distinct asset.^b It makes alms more possible, as for example the half finished bowl of the child must not be thrown away and can be given to some beggar.⁷ It

Karma
I. The Store of Merit
b) Wasting Food

强於飽了給一斗。

茶落地三分罪。

1380 米泔菜葉、不棄於地。

1381 餓了給一口、

1377 雷不打吃飯的人。

1378 一粒米度三關、度關又上山。
1379 黃

1376 勿登山而網禽鳥、勿臨水而毒魚蝦、勿宰耕牛、勿棄字紙。

就是求富的根本、一個小命也要救了他、就是增壽的證見。

1375 一個字也別蹣行、蹣行就是求貴的道路、一個米粒也要愛惜、

1-1375. To not destroy a single character is the road for one who seeks fame and honor; to love every grain of rice is the foundation of the one seeking wealth; to save the smallest life is a guarantee of long life. (S. G. M.) P.

2-1376. "Do not ascend the hills to ensnare the birds in nets; do not descend to the water-side to poison the fish; do not slay the laboring ox; do not treat letters with irreverence, by casting away written papers." (W. D.) Dav. 80.

3-1377. Thunder will not strike one when eating rice. P.

4-1378. A grain of rice will enable you to pass the three barriers, and also to climb a mountain. i.e. Rice is valuable; don't waste it. P.

5-1379. For yellow tea leaves to fall upon the ground is three parts added sin. i.e. Don't waste tea. c P.

6-1380. Water in which rice has been washed, and the leaves of vegetables don't throw on the ground. (D. T. 2: 12) P.

7-1381. "To give a mouthful when one is hungry is more than to give a bushel while being full." i.e. Help those in need. Wie. 207-P.

a. The rich often employ men to collect and burn such paper for them.

b. This is the reason for the custom that when one has accepted a bowl or a part of a bowl, of rice he must eat it all. To fail to do so would be considered improper.

c. The Vegetarians steep and re-steep the tea leaves, until no color remains, before discarding them. Many do not drink tea, in order to avoid this sin. The wasting of tea is a heavier sin than that of destroying food.

gives an easy method of laying up merit, thus turning what would naturally be a loss into a future help for the home.^a This saving of food makes a religious virtue out of an economic necessity.

The collecting and burying^b of exposed and neglected human bones is a work of merit. When anything happens to one's grave the soul of the dead will not be able to rest in peace, and it in turn will afflict the living. This condition will continue until proper provision has been made for them. So when any such bones are found loose one must bury them. Also a subscription is often taken up for this purpose, and a small house, called a White Bone Pavilion (白骨塔), is built. Into this they are gathered and stored by everyone until it is full, when it is sealed up and becomes their permanent resting place. Thus one gives peace to both the dead and living, and gains merit for himself.

Karma
I. The Store of Merit
c) Burying Neglected Bones

Another method of gaining merit is to be found in service for the public, in the repairing of bridges¹ and the mending of roads.^{2-c}

Karma
I. The Store of Merit
d) The Repairing of
Bridges and Roads

As they are continually used, the one who does this is performing an act which will make easier the lot of man. The gods love the one who shows this kind of a heart towards his fellowmen.³ Because of the fact that the keeping of them in good condition is not a duty devolving upon the individual, this public charity has its place in the system of meritorious acts. The one possessing this virtue will be blessed with a numerous posterity, who will continually enjoy the protection of the gods.^d The service displayed in the building of bridges and the

1384
點塔七層、
不如暗處一燈。

吃兒得
飽女長命。

1383
修橋補路、
行路有益。

1382
修橋補路雙眼睛、
殺人放火

1—1332. "He who repairs bridges and mends the public roads will be blind in both eyes. The assassin and incendiary will enjoy long life." i.e. The seeming injustice of fortune. Used by the good in complaining of the prosperity of the wicked. Doo. 440-P.

2—1333. If you repair bridges and mend the roads, travellers will be benefited. i.e. May be helped, and the merit will be the greater. (V. 637) P.

3—1384. "It is better to put a lamp in a dark place than to light up a seven storied pagoda." i.e. Gain your merit by doing something useful to man. (H. W. 7) F. 249-P.

a. See proverb 1374.

b. When a piece of land is purchased for this purpose, no attention is paid to feng shui.

c. See proverb 2131.

d. See proverb 2242.

repairing of roads¹ is one of the most profitable ways of adding to one's store of merit.

The most virtuous thing possible for a Chinese is the obedience^b to and care for one's father² and mother.^c That one should be filial^d is expected by everybody. The parents nourish the child and give it its home. It belongs to them. The power of life and death³ over it is in their hands. The children, whether by blood or marriage, must submit to and help support⁴ the family.

This works out into all parts of the clan. They select one's bride, and later control her sons and daughters. One is supposed to listen to the words of his parents rather than to those of his wife,⁵ and to not stand in the way of her punishment by his mother, if she wishes to inflict it.⁶ In all things he must yield to and obey⁷ them,⁸ and when advancing years gives over the complete support of the home

Karma
I. The Store of Merit
e) Filial Piety

如天大、翦髮燒灰報不清。

不賢。

1390

父母言教訓、忍氣吞聲。

1391

事親如事天。

1392

爹娘恩德

1388

重貨財、薄父母、不成人子。

1389

寵妻逆母子不孝、替兒嫌媳母

1385

修橋補路、塑佛齋僧。

1386

萬善孝爲先。

1387

父要子亡、子不敢不亡。

1-1385. To repair bridges and mend roads; to make a Buddha and to feed the priests.^a P.

2-1386. "Of the myriad virtues filial piety is the first." Sc. 1877.

3-1387. "When a father wants his son to die, he dies." Sc. 2131.

4-1388. "He is no man who thinks much of his wealth, and little of his parents." (D. F.) Sc. 2163.

5-1389. He is an unfilial son who loves his wife and disobeys his mother; the mother is not virtuous who leads her son to dislike her daughter-in-law. i.e. A son must not listen to his wife when urging him to be disobedient; the mother should not lead the son to find fault with or dislike his wife. P.

6-1390. "Let parents say what they will, children must curb their tempers and hold their tongues." i.e. Must respect the teachings and reproofs of the parents. Sc. 2148-P.

7-1391. Serve your parents, as you would serve Heaven. (N. S. 4: 19) P.

8-1392. The grace and virtue of father and mother is as great as that of Heaven; to cut out the flesh^d and burn it to ashes, cannot reward their affections. (H. H. 20) P.

a. These are four of the most effective ways of gaining merit.

b. See proverbs 366, 1458, and 1660.

c. See proverbs 587, 588, 1146, 1155, and 1509.

d. It is a custom, when the parents are very ill, for a filial child to cut a piece of flesh from his own body and make it into a broth. This is supposed to have a special virtue for the healing of the parent.

into the younger hands¹ he must still defer² to² and provide³ for them.⁴ This he needs to do not only until they leave this life but he must, after their departure, keep in repair their graves and worship their spirits. Being constant in this⁵ will bring merit both to himself, and then in turn to his descendants.⁵ A loyal filial piety is the greatest virtue⁶ known^d to their life.

Among the principal virtues,^e which man is to be blessed for having, propriety,^{7-f} or the doing of the proper thing,⁸ holds a prom-

而 好 禮。	忤 逆 兒。 1398 孝 者、 百 行 之 源。 1399 仁 義 禮 智 信、 理 所 當 遵。 1400 富	老。 1396 堂 上 父 母、 勝 如 活 佛。 1397 孝 順 還 養 孝 順 子、 忤 逆 還 生	1393 子 孝 父 心 寬。 1394 拿 他 當 做 活 菩 薩。 1395 他 養 我 小、 我 養 他	1-1393. "A filial son is the joy of his father." Sc. 1880. 2-1394. To take and treat him as a living Pusa. Used of anything one treats as very precious. (L. G. S. 7) P. 3-1395. He nourished me when I was young, I will care for him when he is old. P. 4-1396. The parents at home are better than Living Buddhas. <i>s. i. e.</i> They love and help one, and so should be obeyed and worshipped. (C. D. I: III: 4) P. 5-1397. "Dutiful sires beget dutiful sons; undutiful sires beget undutiful sons (children)." Sc. 2137. 6-1398. Filial piety should be the fountain of all actions. (N. S. 3: 5) P. 7-1399. "Benevolence, Righteousness, Propriety, Wisdom, and Fidelity are the principles which ought to be followed." Sc. 1838. 8-1400. One who though rich still loves the rules of propriety. <i>i. e.</i> Does not take advantage of his wealth to do things contrary to it. (C. A. I: 15: 1) P.
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a. See proverb 1835.

c. See proverb 2204.

e. The five constant virtues are, benevolence (仁), righteousness (義), propriety (禮), wisdom (智), and fidelity (信).

f. See proverbs 580 and 1277.

g. There was a young man, who, after the death of his father, was so rough and cruel to his mother that she was in constant fear of him. One day a priest told him about a Living Buddha in India. He so desired to see him that he made a journey to that land. Upon his arrival he spent the night in a temple, and was there told that while there was a Living Buddha in the neighborhood he would not be able to see him. He described him as going about with dishevelled hair, without stockings, and with his shoes worn backwards. Upon his return, he arrived home at night and his mother in her fear, and hurry to open the door, arose with dishevelled hair and got her shoes on backwards. When the son came in, he saw in her the description of the Living Buddha. This so moved him that he changed his ways, and ever after worshipped and revered her.

b. See proverb 1662.

d. See proverb 1660.

inent place. The Chinese have built up a great system of forms and ceremonies,¹ by which their lives² are largely guided.³ Confucius says, "What is contrary to propriety do not look at, listen not to it, do not speak of it, and make no movement towards it."⁴ The following of these ceremonies has been looked upon as the right thing⁵ for so long they have come to hold a religious value,⁶ the observance of which gains credit⁷ for one.⁸ A man would rather be guilty of many of the acts which the Western code calls immoral, than be found doing something his fellows considered to be contrary to propriety.⁹ All are governed by it.¹⁰ It is the virtue which makes man perfect.¹¹

Karma
I. The Store of Merit
f) Propriety

1410	有禮則安、無禮則危。	上下亂。	1401	大家禮義教子弟、小家兇惡教兒郎。
1411	禮多人不怪。	1404	非禮勿視、非禮勿聽、非禮勿言、非禮勿動。	
	1407	克己復禮。		
	1408	人講禮讓爲先、樹長枝葉爲圓。	1402	人無禮、說橫話、牛無力、扯橫耙。
	1409	人惡禮不惡。	1403	無禮義、則

- 1-1401. Highborn children are taught to be polite and virtuous, but the sons of low-bred parents learn to be unmannerly and vicious. P.
- 2-1402. "A man without politeness must perversely talk; a weak ox in the harrows falters in his walk." Sc. 1526.
- 3-1403. "Without the rules of propriety and distinction of right the high and the low will be thrown into confusion." (M. VII: 12: 2) L. C. II: 359.
- 4-1404. "What is contrary to propriety do not look at, listen not to it, do not speak of it, and make no movement towards it." (C. A. XII: 1: 2) Doo. 492.
- 5-1405. If the rules of propriety are in a hamlet, there will be order among both the elders and young people. (L. K. VIII: 20) P.
- 6-1406. "If a man observes the rules of propriety, he is in a condition of security; if he does not he is in one of danger." (L. K. I: 4) S. B. XXVII: 65.
- 7-1407. "To subdue oneself and return to propriety." (C. A. XII: 1: 1) L. C. I: 114.
- 8-1408. "For a man, deference is the most important thing; a tree is only perfect when it possesses both branches and foliage." (S. E. 9) Wie. 103.
- 9-1409. "The man may be bad whilst his manners are not." Sc. 1548.
- 10-1410. One is not blamed for observing many ceremonies. P.
- 11-1411. "Wisdom, and virtue, and benevolence, and rectitude, without politeness are imperfect." (L. K. I: 3) Dav. 148.

One of the five constant virtues is loyalty,¹ or faithfulness.^a This is meritorious in all classes of society,² from the highest to the lowest. The lack of it is the one thing hard for the Chinese³ to forgive.⁴ This makes it almost impossible for those who have worked under an official to remain in their positions, should he be moved to another place. This is true even to the lowest servants. Regardless of whether one be right or wrong, still one should be true to the one he serves.⁵ "A loyal minister will not serve two masters."⁶ One must be faithful^b to his clan⁷ and help those related to him should they be in trouble.⁸ He must manifest his allegiance to his gods,^c and continually do their will. It is the virtue possible for all, and the one by which he can be sure to add to his treasure store.⁹ So whether priest, official, teacher, merchant, or coolie he should make it a part of his life.¹⁰

Karma
I. The Store of Merit
g) Loyalty

臣也。	主良婦	1415	1412
1420 忠	烈女不嫁二夫。	人而無信、不知其可也。	夫子之道、忠恕而已矣。
肝心義胆。			
1421 大信不約。	1418 忠臣出於孝子之門。	1416 忠臣不怕死、怕死不忠臣。	1413 民無信不立。
	1419 食君之祿、避君之難、非忠	1417 忠臣不事二	1414 倫常乖舛、立見消亡。

1—1412. The doctrine of the Master is to be loyal and humane. (C. A. IV: 15: 1) P.

2—1413. A people without fidelity cannot become established. i.e. Become a great nation. (C. A. XII: 7: 3) P.

3—1414. "Those who violate the five relations and the five constant virtues will quickly perish." (D. F.) Sc. 2293.

4—1415. One does not know what a man without loyalty can do. (C. A. II: 22) P.

5—1416. "A faithful minister fears not death; he who fears death is not faithful." Doo. 325.

6—1417. The loyal minister does not serve two masters; nor does the virtuous woman serve a second husband. (Pe. 387) P.

7—1418. A faithful minister comes from a filial son's door. i.e. One disobedient to parents will not be faithful to his prince. P.

8—1419. One who partakes of the prince's emoluments but avoids his difficulties is not a faithful minister. (S. T. 101) P.

9—1420. A faithful heart, and a righteous gall. Used of a faithful, courageous person. (F. S. 5: 12) P.

10—1421. Great faithfulness is not bound by a covenant. i.e. Does not need one. (L. K. 6: 81) P.

a. See proverbs 74, 1399, 1452, 1494, and 1503.

b. See proverb 127.

c. See proverb 1154.

If a man would lay up a large store of merit¹ he must have a benevolent heart,^a and spontaneously do the good works of convenience.² As the opportunities arise he will seek to aid those more needy than himself. He will be continually performing acts, which although they take little effort on his part, greatly benefit others. If he is of this disposition his good works will be accomplished without premeditation. They will come rather as a natural outflowing³ of a kindly⁴ spirit.⁵ His sympathy will be easily moved by the distress⁵ and danger of others,⁶ and where possible⁷ will give relief.⁸ Whenever the need arises, whether of man or beast, he will be quick to respond.⁹ One is constantly exhorted¹⁰ to do these works of convenience.^c It is

Karma

1. The Store of Merit

b) Benevolence

1. Works of Convenience

1431 奉勸世人、積德行仁、舉頭之上、即是神明。	1428 重仁義、輕死亡。	人、知者知人。	1422 德集百祥、仁除百殃。
	1429 濟人之急、救人之危。	1425 利益衆生。	1423 行時時之方便、 <small>續作種種之陰功。</small>
	1430 憫人之凶、樂人之善。	1426 矜孤卹寡、敬老懷幼。	1424 仁者愛
		1427 萬家生佛。	

- 1-1422. Virtue brings together a hundred happinesses; benevolence gets rid of a hundred calamities. (S. T. 181) P.
- 2-1423. "Do continually acts of kindness; perform every sort of secret virtue." (W. D.) Sc. 1896.
- 3-1424. "The benevolent man loves others, the intelligent man understands others." Br. 201.
- 4-1425. Profit and benefit all life. Used of one who helps others. (D. T. I: 17) P.
- 5-1426. "Have pity on the orphans, and be compassionate to widows (relieve them), revere the aged and be tenderhearted to the young." (T. 5.) Wie. 247.
- 6-1427. The Living Buddha of ten thousand homes.^d Used of one whose good deeds benefit many others. (Y. S. I: 10) P.
- 7-1428. "Hold benevolence and righteousness important, and death, in comparison light." Sc. 1836.
- 8-1429. "Assist men in their extremities and bring relief to men when in danger." (T. 6) Doo. 249.
- 9-1430. "You must show compassion to the misfortunes of others; rejoice over their excellences." (T. 6) Wie. 247.
- 10-1431. Exhort the men of the world to store up virtue and do acts of benevolence; lift the head, and above you are the gods. (A. S. 1.) P.

a. See proverbs 743, 1509, and 1886.

b. See proverbs 886, 982, 1399, and 1411.

c. See proverbs 927, 1558, and 2222.

d. Ssu Ma Kuan (司馬光) was given this title. He was so esteemed by the people that he was honored in ten thousand families, for his good deeds. He lived in the time of the Sung (宋) dynasty.

one of the cardinal virtues¹ of the Chinese.^a It is this unconscious compassionate² giving of oneself,^b without thought³ of reward,⁴ which adds most largely to one's merit-store.

One may gain merit by the giving of alms⁵ to the needy.^c This is simply transmuting money and food⁶ into virtue, and thus purchasing blessings for oneself⁷ and posterity.⁸ The rich in times of cold weather give rice^d to those in distress. When this has been begun, his home becomes known as a Door of Good Works (善門), and it becomes very hard for such a one to stop it. Those wishing to assist, and yet protect themselves from continuous appeals, arrange with some shop and then secretly distribute tickets to the poor,^e who take them

Karma
I. The Store of Merit
h) Benevolence
2. Giving Alms

薄、忠厚日積善、刻薄日積惡。	速將錢米濟饑寒。	恩莫報、望報莫施恩。	之心惡已、則義不可勝用矣。	1432 小人不恥不仁。
	1438 常捨常有富貴。	1436 明處捨去暗。中裏中來。	1434 施恩不求報、與人不追悔。	1433 以愛己之心愛人、則仁不可勝用矣、以惡人
	1439 天喜人忠厚、不喜人刻	還。	1435 施	
		1437 欲要子孫常富貴、		

- 1-1432. The mean man is not ashamed that he has no benevolence. (I. K. 3. 21.) P.
2-1433. "Love others as you love yourself then benevolence will abound; hate yourself as you hate others then righteousness will abound." (G. D. S. 14) P.
3-1434. "When you dispense bounty, seek not reward; give to others and do not regret." (T. 7) Wie. 247.
4-1435. When you do a favor, do not expect a reward; should you expect a reward, it is not a favor. P.
5-1436. "What you give openly; you will receive in secret." Used by the beggars and poor when seeking help. i.e. Heaven will reward you. Doo. 324 P.
6-1437. If you would protect your descendants so they will long have wealth and honor, quickly take of your money and rice and give to the cold and hungry. i.e. They will receive the reward for your good deeds. (G. H. 96) P.
7-1438. One who constantly gives, will constantly have wealth and honor. P.
8-1439. "Heaven delights in the liberal man, and dislikes the stingy man. The liberal man in his days will increase in virtue, the stingy man in vice." Doo. 495.

a. See proverbs 1399, and 1411.
b. With the great masses of the people benevolence and compassion are strongly colored and influenced by the desire for merit.
c. See proverb 2275.
d. See proverb 2234.
e. In many places it has become a custom to print proverb 1437 on slips of paper, and paste them on the walls of houses, all over the city. Thus they exhort those able to help the poor.



A CHINESE BEGGAR.

to the shops and exchange them for money or rice. In times of hot weather large vessels of tea^a are put out on the street for the sake of the coolie, the traveler, or anyone thirsty. One may not be wealthy enough to do all he would wish,^b but he can have a pitying heart, and by the aid of a worn garment, necessary medicine, or some such way help as he is able. Men might perish¹ without such aid,² slight as it may be,^c and one's merit will be in proportion to his ability. By this method one benefits his clan, himself, and those who come after him. This doctrine has resulted in making begging an organized^d profession. Because it is a good work, one sees the roads to the temples lined with beggars. China is infested with them, and it is difficult to know how to confer alms on the really needy.³ On the other hand this teaching has caused a distinct relief to the economic pressure. So the fact that the bestowing of alms to the poor⁴ procures merit for one⁵ is a help both socially and religiously.

If man would reach the highest virtue he must be wise.^e By study he learns what is the best.⁶⁻⁷ He must have wisdom in order to know how to do good works. Books tell him what man holds as

謂之智。

1446 爲善最樂、讀書便佳。

1444

有心給吃趕上鍋、無心給吃趕不着。

1445

是是非非

救生。

1442

善門難開、善門難閉。

1443

爲富不仁、必遭凶禍。

1440

說話說與知人、送飯送與飢人。

1441

不能救死、何妨

1-1440. When you converse, let it be with the wise; when you give food, let it be to the hungry. P.

2-1441. You are not able to save the dead, what objections have you to saving the living? (G. H. 75) P.

3-1442. The door of good works is hard to open, but when opened it is hard to close. i.e. It is difficult to know how to give alms. P.

4-1443. One who is wealthy but not benevolent will certainly meet with evils and calamities. P.

5-1444. If one has the desire to give others food to eat, they will come while it is still on the stove; if one has not, they will not arrive in time for it. P.

6-1445. To know the right as right, and the wrong as wrong is true knowledge. (S. T. 98) P.

7-1446. To do good gives the greatest happiness; study gives the greatest good. (G. Y. X. 1) P.

a. See proverbs 2331, and 2370.

b. See proverb 1183.

c. See proverb 406.

d. They have their regular beggar's guild. Ofttimes one avoids the annoyance of beggars by giving a regular, yearly tip to their king, who in return does not permit any beggar to solicit from him.

e. See proverbs 9, 1399, 1411, and 1558.

worth while,^a and what is the will of the gods. The person who does not understand, often makes mistakes;¹ while the intelligent man, knowing what is proper, gains the good-will of all. Consequently his help and advice are sought by neighbor and friend, and he becomes a great^b blessing and benefit to the community. As his store of knowledge increases, he becomes more proficient in every way^c and is able to see more clearly what virtue is,² realize its value,³ and know how to act.⁴ By the quoting of the classics⁵ he is able to protect himself from the evil spirits.^d Wisdom helps to produce the most perfectly sympathetic and just ruler,⁶ and the most loyal subject. Thus it has become one of the five constant virtues, the lack of which causes a loss of merit. For this reason books are treasured, and one's teacher is accorded the respect of a father.⁷ As one advances in years, experience, and knowledge^e his store of merit also increases.⁸ The more wise and talented the man, the greater is his virtue.⁹ So man must study to attain the highest good.

不作暗事。	經邦謂之學。	不懼。	1449 福來要曉得接、禍來要曉得避。	1447 上不明、知下暗。
	1453 一日爲師、終身爲父。	1451 四書五經通、全家食天祿。		
	1454 年高有德。	1452 竭忠盡孝謂之人、治國	1448 鏡明則塵埃不染、	
	1455 明人	智者不惑、仁者不憂、勇者	1450 智明則邪惡不生。	

1-1447. If the one in authority is not enlightened, one can know that those beneath him are in the dark. (S. Y. 60) P.

2-1448. "If the mirror be highly polished, the dust will not stain it; if the heart be enlightened, evil desires will not arise in it." Doo. 283.

3-1449. "When good comes be prepared to receive it, but when evil comes be wise to avoid it." Gra. 376.

4-1450. "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear." (L. Y. 9: 29) L. C. I: 89.

5-1451. "If the four books and five classics are thoroughly mastered, Heaven will send down sustenance for your whole family." Doo. 329.

6-1452. One perfect in faithfulness and obedience is a real man; one able to govern the country and direct the affairs of state is a true scholar. (G. Y. X. 1) P.

7-1453. He who is one day my teacher is my father for life.^e P.

8-1454. "Aged men are virtuous." Sc. 1239.

9-1455. A wise man does not commit deeds of darkness. (G. H. 32) P.

a. See proverb 8.

c. See proverb 97.

e. See proverbs 12, 14, and 16.

f. The student must treat the teacher as he would his father.

b. See proverb 98.

d. See proverbs 4, 523, and 524.



WEN CH'ANG.

In the storing up of merit¹ there is nothing which can compare in effectiveness² with righteousness.³ One should train himself, by directing his actions and the inner forces of his mind, to the end that he may be virtuous.⁴ If one will but thus cultivate self, he will be building up an exemplary disposition^a and life.⁵ His development will be rewarded not alone with the satisfaction of goodness, but also with other values.^b He will have material blessings, good children, and a happy home. The following of this plan will help him to make his life a continuous growth,^c for his accumulated⁶ merit of this existence will determine his position in the next. In thus cultivating⁷ righteousness^d one not alone makes for himself a better life,⁸ but also stores up merit which will give him prosperity and help him to continue his development until he reaches Nirvana.

Karma
I. The Store of Merit
j) Righteousness
1. Cultivate Virtue

須修善、欺心莫吃齋。
1463 人之初、性本善。
所謂惡、但使人恨者、即惡也。
1461 修德自益、智慮日滿。
1462 養性
有殺身以成仁。
1460 吾不知所謂善、但使人感者、即善也、吾不知
不注德。
1458 千經萬典、孝義爲先。
1459 志士仁人、無求生以害仁。
1456 引一人爲善、功德百萬、引十人爲善、功德千萬。
1457 人是注刑

- 1-1456. By leading one man to be virtuous you lay up the merit of a million good acts; by leading ten men to be virtuous you lay up the merit of ten million good acts. (G. H. 103) P.
2-1457. Man ponders upon punishment, but not on virtue. (V. 196) P.
3-1458. "First of virtues, as all books confess, filial piety and righteousness." (H. W. 9) Sc. 1876.
4-1459. "The determined scholar, and the man of virtue, will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete." (C. A. XV: 8) L. C. I: 161.
5-1460. I may not know that which is called good, but that which influences men for righteousness is good. I may not know that which is called evil, but that which makes men hate is evil. (G. D. S. 28) P.
6-1461. "A man, by the cultivation of virtue, consults his own interests: his stores of wisdom and reflection are every day filling up." Dav. 103.
7-1462. If you wish to train your disposition, cultivate goodness; if you wish to deceive your conscience, do not become a Vegetarian. P.
8-1463. "The nature of man is originally virtuous." (S. D.) Doo. 572.

a. See proverb 1433.

b. See proverbs 97, 1399, 1411, 1428, and 1558.

c. See proverb 1351.

d. One who is a student must admit that the moral standard they have set themselves is high. If they would but live this life, they would certainly be a most moral race. And among non-Christian peoples, they probably stand without peers in this respect.

Righteousness is a woman's crowning jewel. If she retains her native goodness and simplicity,^a she is in her ideal state. When she is good,^b there is peace and stability in the home. The virtuous wife will be the cause of honor to her husband,¹ and a source of strength to his moral life. So one's parents should seek goodness rather than beauty² in the one chosen as his mate,³ and his home will prosper.

Such a one will create an atmosphere in which her family will wish to remain,⁴ and one they will desire in after years to remember. Her children will be trained into a strong manhood and womanhood.⁵ The merit she will thus acquire will be great. Virtue is for her life the one great priceless possession.⁶

For man it is also true that goodness⁷ is of the greatest value.⁸

<p>正路也。 1471 兒不賢、媳不孝。</p>	<p>出賢臣、家道興、看子孫。 1469 餓死的事極小、失節的事極大。</p>	<p>娶妻不在顏色、賢德便好。 1467 家有賢妻、男人不招遺作橫事。</p>	<p>高堂、不漏便好、衣服不在綾羅、和暖便好、飲食不在珍饈、一飽便好、</p>	<p>1464 賢婦令夫貴、惡婦令夫賤。 1465 娶妻娶德、娶妾娶色。 1466 房屋不在</p>	<p>1—1464. "A virtuous woman is a source of honor to her husband; a vicious one causes him disgrace." Dav. 140. 2—1465. "A wife is sought for her virtue, a concubine for her beauty." (Pe. 89) Doo. 480. 3—1466. "The goodness of a house does not consist in its lofty walls, but in its excluding the weather; the fitness of clothes does not consist in their costliness, but in their make and warmth; the use of food does not consist in its rarity, but in its satisfying the appetite; the excellence of a wife consists, not in her beauty, but in her virtue." Dav. 120. 4—1467. A virtuous wife saves her husband from evil ways. (Go. 25) P. 5—1468. When the country is prosperous, good ministers are to be seen; when a home flourishes, notice the descendants. i.e. When men are virtuous the country and home prosper. P. 6—1469. "It is a little thing to starve to death; it is a serious thing to lose one's virtue." (S. S. V: 9) Sc. 1835. 7—1470. Righteousness is man's straight road. (M. IV: 1: X: 2) P. 8—1471. If the son is not virtuous, the daughter-in-law will be unfilial. P.</p>
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a. See proverb 1472.

b. See proverb 1663.

c. This refers to the remarriage of a widow. It is considered improper for one who has lost a husband to again remarry. One who does, regardless of the reason for so doing, is not considered a good woman.

"He whose virtues exceed his talents¹ is the Superior man,"² and to have such a one in the home is to exalt the whole clan.³ As men of this class increase they strengthen the country, for "virtuous men are a kingdom's greatest treasure."⁴ Virtue needs no coloring, it is beautiful in its simplicity. So it is the duty of every teacher, father, and elder to live virtuously before the young.⁵ Then the child⁶ will also show forth the same qualities, and grow into a perfect manhood.⁷ The good man is loved and honored by all his neighbors and friends. Just as one is attracted to a tree by the goodness of its fruit,⁸ so also the righteous man draws others to him. He is easily distinguished from his fellows by his natural bearing.⁹ It is true at times it is necessary to test one's character, but adversity only

Karma

I. The Store of Merit

j) Righteousness

3. Good men

1479 桃李不言，下自成蹊。
1480 富潤屋，德潤身。

不撞打不鳴。

1477 當仁，不讓於師。

1478 不求金玉重貴，但願兒孫個個賢。

人。

1474 村村有好漢，處處有歹人。

1475 賢乃國家之寶。

1476 人不勤不善，鐘

1472 男子有德便是才，女子無才便是德。

1473 德勝才為君子，才勝德為小

1-1472. For a man to be virtuous is talent; for a woman to be without talent^a is virtue. i.e. It is better for a woman not to be bright. (G. D. S. 24) P.

2-1473. "He whose virtues exceed his talents is the superior^b man; he whose talents exceed his virtues is the mean man." Sc. 1425.

3-1474. Every village has its good men, and every place its bad men. P.

4-1475. "Virtuous men are a kingdom's treasure." (Y. S. III: 10) Sc. 1338.

5-1476. "Men will no more be virtuous without exhortation, than a bell will sound without being struck." (H. W. 7) Sc. 1673.

6-1477. Do not yield being virtuous to your teacher alone. i.e. Every man must be virtuous for himself. (C. A. XV: 35) P.

7-1478. "Pray not for gold, jade, and all sorts of expensive things; but desire that each of your descendants may be virtuous." (H. W. 6) Sc. 2659.

8-1479. "Though the peach and plum cannot talk, yet paths form under them,—because people are attracted by their goodness; so with real virtue." Used of persons whose good qualities attract others. (Y. S. III: 13) Wil. 178-P.

9-1480. "Riches adorn a house, and virtue adorns the person." (D. S. 6: 4) L. C. I: 231.

a. Because of this belief women were not allowed to study. They were thought to make better wives if dull.

b. The terms Superior man and Princely man are used a great deal. They mean the highest type of manhood possible for the Chinese mind to think.

makes his superior qualities shine forth¹ the clearer. When one thus strives after righteousness,^a the prosperity and merit of the home will daily increase.

To continually live the life of virtue is not easy, yet one should be of a discriminating mind,² watch over the small things,³ and do only what is right. He should be a most thorough-going critic of his own life,⁴ and constantly control his desires and feelings.⁵ When one is not careful, he is apt to overlook or omit the little things which build up one's character.⁶ One should not disregard in self what he condemns in others. But should rather learn what is vice and avoid it,⁷ and what is virtue and follow it.⁸ He has every reason to wish to do so, for in this way he secures the good will⁹ of both gods^b and men, is continually laying up merit, and winning prosperity for his home. While it is not easy, and evil men will oppose one, yet for the sake of the gain he will eat the bitterness of the present, and live the righteous life.

Karma

I. The Store of Merit

j) Righteousness

4. Being Virtuous
is not Easy

小而不爲。

1489 善乃福之基、惡乃禍之兆。

勸人莫作、一毫之善、與人方便。

1488 勿以惡小而爲之、勿以善

1485 諸惡莫作、衆善奉行。

1486 捨善不爲、謂之自賊。
1487 一毫之惡、

別黑白。

1483 不矜細行、終累大德。

1484 善不可失、惡不可長。

1481 不是一番寒澈骨、怎得梅花撲鼻香。

1482 善惡雖小、須要分

1-1481. If it were not for the times of cold, penetrating the stems, how could the plum blossoms obtain the fragrance they give forth. i.e. "Adversity is necessary to the development of men's virtue." Dav. 162-P.

2-1482. "Virtue and vice though small, it is necessary to distinguish them as if discriminating black and white." Doo. 576.

3-1483. "Want of attention to small acts at last is prejudicial to a man's virtue." (S. K. V: 9) Doo. 575.

4-1484. "Never lose virtue, nor promote vice (S. K. 6: 2) Sc. 1847.

5-1485. "All vice avoid, all virtue follow." (T. 41) Sc. 1848.

6-1486. "Putting aside virtuous deeds and not doing them, may be styled self-robbery." Doo. 575.

7-1487. "Exhort men not to commit the smallest sin; but the smallest virtue is advantageous to men." (H. W. 9) Sc. 1663.

8-1488. "Do not consider any vice as trivial and therefore practice it; do not consider any virtue as unimportant and therefore neglect it." (S. S. V: 3) Doo. 282.

9-1489. "Virtue is the foundation of happiness, vice the presage of misery." Sc. 1849.

a. While in theory their doctrines hold to a single standard, in reality the greater liberty is granted to the man.

b. See proverb 450.

Above all, in one's acts and life, one should be sincere.^{1-a} Without sincerity² the other virtues fail to be virtuous, and there is no harmony in the social relationships.³ It should be the center⁴ of and give meaning to them all.⁵ Without it⁶ the other good works would become outward acts⁷ only, performed with the desire to deceive man,⁸ or to gain merit. The really righteous man is sincere and trustworthy.⁹

Karma
I. The Store of Merit
k) Sincerity

人知、便是大惡。	也。	1492 與朋友交、言而有信。	1490 道吾惡者是吾師、道吾好者是吾賊。
1497 有德者、必有言、有言者、不必有德。	1495 男兒無信、鈍鐵無鋼、女兒無信、爛草麻瓢。	1493 心強好不用吃齋、命強好不用賣乖。	1491 五倫之要在敬、十義之要惟誠。
1498 我無爾詐、爾無我虞。	1496 善欲人見、非爲真善、惡恐	1494 主忠信、徙義、崇德	

1-1490. "He who tells me of my faults, is my teacher; he who tells me of my virtues, does me harm." (H. W. 5) Dav. 73.

2-1491. "The thing important to the five relations^b is respectfulness; the perfect embodiment of the ten virtues^c is sincerity." Sc. 2307.

3-1492. In intercourse with friends let the words be faithful. (C. A. I: VII) P.

4-1493. If the heart is good, there is no need to become a Vegetarian; if the fate is good there is no need to be crafty, i.e. A good heart naturally has its reward, if your fate is good you can do a straightforward business and succeed. (Go. 197) P.

5-1494. "Hold faithfulness and sincerity as first principles, and be moving continually to what is right; this is the way to exalt one's virtue." (C. A. XII: X: 1) L. C. I: 120.

6-1495. A man without sincerity, is like the dross from iron, without a bit of steel; a woman without sincerity, is like rotten grass and the waste from hemp. P.

7-1496. The good you do, to be seen of men, is not true goodness; the evil that you are afraid to have men know is real evil. (D. F.) P.

8-1497. A virtuous man certainly can talk, but a talker is not necessarily virtuous. (C. A. XIV: 5) P.

9-1498. "We will not deceive you; do not you doubt us." (T. D. 7: 15: 2) L. C. V: 328.

a. See proverbs 909, 1014, 1735, 1841, and 1896.

b. The five relationships are: 1. That between prince and minister; 2. That between father and son; 3. That between husband and wife; 4. That between elder and younger brothers; 5. And that between friends.

c. The ten virtues are the duties of those in the five relationships, namely; 1. The father, merciful (父慈); 2. The son, filial (子孝); 3. The elder brother, upright (兄貢); 4. The younger brother, respectful (弟弟); 5. The husband, righteous (夫義); 6. The wife, obedient (婦聽); 7. The seniors, affable (羣惠); 8. The juniors, submissive (幼順); 9. The prince, benevolent (君仁); 10. And; the minister, faithful (臣忠).

While one may at times doubt him,¹ the gods² will know his heart,³ work with him, and help him accomplish⁴ his purposes.^{5-a} Such a one, knowing his motives are right, will be willing for everyone to know what he does. Yet because he is misunderstood, he will often do works unknown to his friends,⁶ and thus lay up secret merit.^{7-b} His intentions will be the chief thing with him, for by them will he be judged by the gods. More important than what is accomplished, is the honest^c heart controlling one's life and deeds.

The entire life of the Chinese teaches humility⁸ and submission to others. The people must submit to the officials, the clan to its chief, the family to its head, the young to its elders,⁹ the wife to her husband,¹⁰ and the daughter-in-law to those of her new home. It is the basis of the five relationships. All their acts of courtesy and politeness^d

Karma

I. The Store of Merit

1) Humility and Submission

妻之天、妻乃夫之奴。

1505 法司馬廣積陰功。

1506 自損者益、自利者缺。

1507 以敬事長則順。

1508 夫乃

信不立。

1509 言忠信、行篤敬、雖蠻貊之邦行矣。

1504 黑處作揖、各人憑心。

1499 信而見疑忠而被謗。

1500 至誠感神。

1501 心到神知。

1502 自古皆有死、民無

1-1499. Sincerity will meet with doubts; faithfulness will suffer slander. (G. W. V: 13) P.

2-1500. "Entire sincerity moves spiritual beings." (S. K. 2: 3: 21) L. C. III: I: 66.

3-1501. "If the heart is there, the god knows it,—used of sincerity." Gi. 9819.

4-1502. "From olden times up to the present all have had to die, people cannot succeed without being sincere." (C. A. XII: VII: 3) Daw. 106.

5-1503. If one's words are loyal and sincere, and one's actions are straightforward and respectful, although among the rude tribes of the South and the North he will succeed. i.e. These virtues assure success everywhere. (C. A. XV: V: 2) P.

6-1504. If one makes a bow in a dark place, he appeals to his own conscience. i.e. When a thing is done secretly one should act according to his conscience. P.

7-1505. "Imitate Ssu Ma who laid up much secret merit." Sc. 34.

8-1506. "The humble reap advantage; the haughty meet with misfortune." Sc. 1312.

9-1507. Use reverence in serving the elders, and be obedient. (H. K. 5: 2) P.

10-1508. "Husbands are as heaven to their wives; wives are the slaves of their husbands." Sc. 2220.

a. See proverb 96.
c. See proverb 300.

b. See proverbs 733, 737, 741, and 742.
d. See proverb 1402.

are bound up in the idea of humility.¹ It is becoming in the strong and great,^a and by it they are able to accomplish things, where strength would fail. Having this virtue one avoids trouble, and is always kindly received. The humble^b one is loved by both gods and men.² As a consequence humility and submission³ is taught in every school, and met with in every walk of life.

For the perfecting of the virtues one needs patience.⁴ In all one's daily contacts it is a necessity.⁵ One meets with troubles⁶ and the passions of men on every side, and it is only as he calmly and patiently deals⁷ with such conditions that he is able to produce peace⁸ and happiness⁹ out of the chaos¹⁰ and

Karma
1. The Store of Merit
m) Patience

<p>刀、爲人能效張公忍、自然快活無煩惱。 1518 忍氣饒人禍自銷。</p>	<p>1516 忍字中間一個刀、不忍分明把禍招。 1517 忍字高、忍字高、忍字頭上一把</p>	<p>謀。 1514 從來好事、必竟多磨。 1515 得忍且忍、得耐且耐、不忍不耐、小事成大。</p>	<p>者賜之福。 1511 恭敬不如從命。 1512 張公百忍、九世同堂。 1513 小不忍、則亂大</p>	<p>1509 孝弟也者、其爲仁之本歟。 1510 天地人神、俱喜謙不喜盈、謙者賜之福、盈</p>
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- 1-1509. "Filial piety and fraternal submission,—are they not the root of all benevolent actions." (C. A. I: 2: 2) L. C. I: 3.
- 2-1510. "Heaven, earth, men, and spirits all love the humble not the proud; to the humble is given happiness, to the proud calamity." (Pe. 159) Sc. 1309.
- 3-1511. "Obedience is better than respect." (Pe. 421) Doo. 840.
- 4-1512. Duke Chang is patient in all things, so nine generations are living together in one hall. P.
- 5-1513. "If you lack patience in small things, you will confound great plans." (C. A. 15: 26) Br. 219.
- 6-1514. "Never was a good work done without much trouble." Usually used when it is difficult to complete a marriage. Sc. 27-P.
- 7-1515. If one can be patient, be patient; if one can endure, endure; for without patience or endurance small matters may become large. (H. W. 7) P.
- 8-1516. In the character patience there is a knife; if there is no patience calamities will be certain to come. (C. D. II: II: 14) P.
- 9-1517. Patience is exalted; patience is lofty; the top of the character patience is a sword; if any man can imitate the patience of Duke Chang, he will naturally be happy and without trouble. P.
- 10-1518. Patience in anger and forgiveness of men will cause calamities to cease. (C. D. II: 2: 14) P.

a. When one enters a guest hall, or attends a feast, he must strive to take a lower seat than should be his by rights.

b. See proverb 1839.

c. In the home of Chang Kung I (張公藝), of the T'ang (唐) dynasty, nine generations were living together peacefully. While on his way to worship at Mount T'ai, the Emperor Kao Tsung (高宗) stopped at his home. He asked Duke Chang how it was possible to have such peace. Calling for pen and paper,

the difficulties. Where this virtue is prominent the family has concord. is honored, and has prosperity. The one who practices it will be able to do good works more easily than others. He will be more persevering.¹ For the one who has made the cultivating of goodness,² and the gaining of merit, his aim in life, it is almost indispensable. It is the foundation and permeating force of all the virtues.

To be a virtuous man one must practice self-control. He must govern his body, that he may avoid³ evil. He must command his mind and keep it pure.⁴ In subduing himself⁵ he will come to realize the strength of the desires of his weaker fellows, and will be more lenient towards their faults.⁶ If he guards his tongue⁷ no one will be offended by his words; if he guards his body, he will protect himself from the effects of sin; and if he guards his home and sees that it attends strictly to its own affairs, he will have the respect and goodwill of all his neighbors. One who continually watches himself, that he may be virtuous, will not only succeed in remaining pure and good,⁸ but

Karma
The Store of Merit
n) Self-Control

女妻。

1526 少飲不亂性、
情氣免傷財。

過、以恕己之心恕人、則全交。

1525 只管自己門戶、休說別人

人。 1523 守己須責己、信人莫疑人。

1524 以責人之心責己、則寡

崩。 1521 不怕說壞了、就怕做壞了。

1522 克己者君子、忌克者小

1519 時運未來君且守、困龍有日上天時。

1520 行從善如登、行從惡如

1—1519. If your fate is not propitious you should nevertheless cultivate patience; the sleeping dragon will some day ascend to heaven. i.e. If your time of luck has not come, wait for it. P.

2—1520. "Following virtue is like ascending a steep; following vice is like (a landslide) rushing down a precipice." (S. S. V: 11) Dav. 68.

3—1521. "Fear not when men speak evil of you; fear lest you should do evil." Sc. 1842.

4—1522. "The Superior man subdues himself; the mean man is envious and overbearing." Doo. 490.

5—1523. "If you would control self you must rebuke self; if you would have faith in men do not suspect them." Sc. 1989.

6—1524. If you use the heart with which you reprove others to reprove self, there will be fewer faults; if you use the heart with which you forgive self to forgive others, there will be perfect friendship. (G. D. S.) P.

7—1525. "Only govern your own door, and don't talk about other men's daughters and wives." Sc. 1977.

8—1526. "Temperance in drinking, saves the mind from confusion; restraint of passion, preserves fortunes unimpaired." Sc. 1990.

the Duke wrote the character for patience (忍) one hundred times and gave it to the Emperor. From this incident comes the above proverb.

in so doing he will also bring prosperity and merit to bless those dear to him.

One of the most prominent methods of gaining merit is by saving life.¹ In the eyes of the gods, the spirits of men and beasts are equally precious. As one passes from one existence to another, it is never certain what his next incarnation will be, or into what form those dear to him may have gone. So in protecting some animal one may be helping his ancestor or closest friend.² For this reason it is not especially man that is thought of, but rather the loving and the saving of all^a life.³ This work is of great value. It exalts and advances one very rapidly. It is the height of religious fervor,⁴ a virtue the most ignorant can have. It is one of the plans by which man lays up merit most quickly and easily.⁵

The freeing of living things (放生) gives one merit.⁶ This also shows the value they place on all life, even to the smallest insect. One may benefit himself if he will but buy and free animals,⁷ fish,

Karma
I. The Store of Merit
a) Saving Life

1533 或買物而放生、或持齋而戒殺。

下屠者立便地成佛。
1532 衆生好渡人難渡、甯渡衆生不渡人。

螻蟻命、愛惜飛蛾紗罩燈。
1530 見死不救、一行大罪。
1531 放

1527 救拔人一命、勝造七級浮屠。
1528 人畜一般。
1529 掃地怕傷

- 1—1527. "To save one human life is more meritorious than building a seven storied pagoda." (H. W. 3) Doo. 107.
- 2—1528. "Men and beasts are all alike." i.e. All life is the same. Used by the Buddhists to dissuade people from cruelty, or the killing of animals. Sc. 142-P.
- 3—1529. In sweeping the ground, one fears wounding the ants; if one loves moths, he will use a net lamp-shade. i.e. Love all life. (G. H. 61) P.
- 4—1530. To see life perishing and not save it, is one of the greatest of sins. P.
- 5—1531. "Down with the butcher's knife, and you are a Buddha forthwith, —alluding to the value of prompt repentance." (T. Y. 4: 159) Gi. 3589.
- 6—1532. It is easy to save the life of creatures, it is hard to save the life of man;^b rather save the life of creatures, than save the life of man. i.e. Animals are more grateful for favors than is man. (G. H. 78) P.
- 7—1533. One should buy living things and release them; he should keep the Vegetarian vows, and avoid the killing of animals. (W. D.) P.

a. See proverb 1375.

b. There is a story often told of a man going along a road and finding a man dead upon it. His heart had been removed. He killed a dog near by, and put its heart in the man. At the same time he made a heart of clay and put it in the dog. Both came back to life. The man immediately accused him of robbing him; but the dog wagged his tail, barked, and licked his hand in gratitude.

and birds which have been caught and are for sale in the market alive. There are ponds^a in certain places, where these fish¹ may be put, and no one be permitted to bother them. The animals and fowls are turned over to the temple for care and protection. This is also carried into the vegetable kingdom. A worshipper may go to the temple grounds and pay for some certain bamboo, shrub, or tree. The custody of this plant^b is then given over to the priests and it must not be destroyed. One thus lays up for himself happiness, long life,² and protection. If one loves living things, and tries to rescue them when they are in difficulty, Heaven will also assist him when in misfortune.³ So the freeing of any living thing from danger brings great merit to the one who renders the aid.

As has been seen the methods by which one gains merit are many. The filial, benevolent, loyal, and sincere man, who always treats his fellows right, is loved and rewarded by the gods. Giving alms to the poor and needy, doing some act of benefit to the public, helping some person in time of need or trouble, all aid in laying by treasure. The cultivating of each of the virtues increases his store. Every act, even the most trivial, has been carefully considered and a value assigned to it. So one may know that each good deed he commits has its corresponding degree^b of

Karma
I. The Store of Merit
p) Freeing Animals

Karma
I. The Store of Merit
q) Good Works

你。	1536	死時你救他、	1534
理、他若死時你救他、	汝欲延生須放生、	生該放生、	買乾魚放生、
他、你若死時你救他、	這是循環真道	愛物就是愛自己、	不知死活。
你救		他將	1535
			你願

1—1534. "To buy a dried fish in order to spare its life, is to know no difference between life and death." i.e. To do a thing not knowing whether the results will be good or bad. Sc. 630-P.

2—1535. "If you want to live long, you must free living beings. To love living beings is to love one's self. If you save their life, heaven will save you in your misfortune." (S. G. M.) Wic. 217.

3—1536. If you desire long life you must free living creatures; this is the true doctrine of cause and effect; if when his life is in danger you save him, when your life is in danger Heaven will save you. (Y. L. 52) P.

a. As these plants may be sold again and again to different parties, they become quite a source of revenue to the priests. The fish and animals are secretly consumed by the priests.

b. In their sacred books they have a plan whereby one may keep a record of his own Karma. This book, the Kung Kuo Ko (功過格), gives not only a system of markings but also places a value upon all one's actions, thus making it possible for one to chart his own life. As Heaven is to give the same value to one's deeds man may by carefully following this plan improve his fate. Each

credit,¹ and that a strict account of it is being kept.² In performing acts of merit one not only benefits himself, but also gains the good will of his fellowmen.³ So the man who does good works is liked by both men and gods.⁴ He will find that the deeds⁵ which will thus help him are numberless; and that by the doing⁶ of them he has a way to add to his prosperity, life, and happiness here, and at the same time secure that which he would most desire for himself and descendants through succeeding existences.⁷

行積德、世世福澤。

1542 言善非難、行善爲難。

1543 今世福澤、前世積德、再

積德成好人、積財成禍胎。
1541 善事可作、惡事莫爲。

1539 行滿天下無怨惡。

1541 甯可多積德、不可多積財、

1537 一兩黃金四兩福。

1538 不忘小善、不記小過。

- 1—1537. To gain an ounce of yellow gold requires four ounces of merit. i.e. Wealth is fated. (G. H. 99.) P.
2—1538. Do not forget little kindnesses, and do not remember small faults. (N. S. 4: 26) P.
3—1539. "Good deeds may fill the empire without provoking any one's dislike." (H. K. 4) Sc. 1654.
4—1540. "It is better to gather merit than riches. If you gather merits, you may become a good man; if you gather riches, you will bring misfortune upon yourself." (T. 42) Wie 289.
5—1541. "Good deeds may be done; bad deeds may not." (H. W. 5) Sc. 1656.
6—1542. "It is not hard to talk about good works, but to do them." Sc. 1674.
7—1543. The blessings of the present life were stored up in a previous existence; continually commit good acts and store up virtue; then life after life you will be fortunate. (A. S. 1.) P.

day one must record his merits and faults. If for fifteen days one has made no errors he is permitted to add an additional ten points to his credit. At the end of each month, one's merits and demerits are added up, the account closed, and the balance carried over into the new month. At the end of the year one balances his account, goes to the temple, burns incense, and makes a report to Wen Ch'ang (文昌). The symbols used are: for one credit ○, for ten 卐, and for one hundred 囍. For the demerits they are: for one fault X, for ten faults 米, and for one hundred faults 囍. A few of the merits and demerits are as follows:

Merits.

When one makes a loan to the poor, for every 200 cash loaned..... ○.
When one makes a gift to the poor, for every 100 cash given..... ○.
In building bridges and mending roads, for every 100 cash spent..... ○.
For giving a casket to the poor..... 卐 卐 卐.
To bury an uncared for and exposed corpse..... 卐 卐 卐 卐 卐.
For saving a life when it is in danger..... 囍.

Demerits.

For having one angry thought..... X.
For not saving a life when one sees it perishing..... 米 米 米 米.
For not helping a friend when he is in trouble..... 米 米 米 米.
For defiling a grave or burying spot..... 囍.
For in any way causing the death of an infant..... 囍.
For breaking up a marriage engagement..... 囍.
The capital crimes are not allowed for in this system, as they must have a special means of atonement.

Just as the doing of virtuous acts lays up for oneself merit, so the living of a wicked life destroys¹ one's store of good works,² and instead produces a treasury of vice.³ This is but preparing for oneself and relatives accumulated trouble.

Karma
II. The Store of Vice
a) Developing Vice

When one begins to do^a evil⁴ he will find one vice but leads to another, and the path will take him deeper and deeper. He will soon see that the things he before would not have thought of doing, are in the same class⁵ with the sins in which he delights. Soon he will be disliked and avoided by good men. He will then have openly⁶ entered a life of wickedness.⁷ He will corrupt⁸⁻⁹ those with whom¹⁰⁻¹¹

1553 近鮑者臭、近蘭者香。
1554 近其善則善、近其惡則惡。

婆面。
1550 自投惡道、如蛾走火。
1551 不倒油簍、不沾油手。
1552 白布帛在染缸、皂白難分。

害德爲大。
1547 十年行善不足、一日作惡有餘。
1548 臭肉同味。
1549 醜媳婦怕難免不見公。

1544 聲色者、敗德之具、思慮者、殘生之本。
1545 百年之事業、一時能消滅。
1546 積過由小、

1—1544. Revelry and vice are the instruments by which virtue is destroyed. Anxieties and worries are the roots that destroy the life. (G. D. S. 5) P.

2—1545. "An hour may destroy the work of one hundred years." Br. 111.

3—1546. It is from the little faults that sin is stored up, and their injury to virtue is great. (N. S. 4: 4) P.

4—1547. In doing good ten years' time is not enough in which to perfect virtue, but one day's time is more than enough in which to accomplish evil. P.

5—1548. "All bad alike. Lit. Putrid flesh is all of a flavor." Sc. 35.

6—1549. An ugly daughter-in-law cannot avoid the presence of her father-in-law and mother-in-law. i.e. Vice cannot be concealed. P.

7—1550. "To throw one's self in the way of vice, as the moth rushes into the flame." Doo. 574.

8—1551. If one does not pour oil out of the oil-basket, his hands will not be soiled. i.e. Contact with evil corrupts one. P.

9—1552. White cloth has fallen into the dying vat; it is hard to distinguish black from white. Used when it is hard to tell what is right. P.

10—1553. Those who are in contact with the awabi have an offensive odor; those who are in contact with orchids are fragrant. i.e. One shows the company he keeps. P.

11—1554. He who associates with the virtuous becomes good; he who associates with the wicked becomes evil. P.

a. See proverb 1521.

b. The awabi is a dried fish which has an especially vile odor.

he associates,¹ and will desire evil companions.² His life will affect all those with whom³ he comes in contact.^a When one enters upon a life of iniquity he should think of more than momentary pleasure,^b he should also remember the store being laid up against those he is supposed to love and protect.

One of the vices, which cause a man to lay up trouble for himself, is hypocrisy.⁴ One may to the world appear⁵ to be very pious,⁶ yet at heart be evil,⁷ and in secret be planning to harm others.⁸ Such a one cannot but bring misfortune and calamity upon himself and those with whom he is connected. He is especially vicious, as he associates freely with good men,⁹ beguiles

Karma
II. The Store of Vice
b) Two Faced

室。

1563
魚目混珠。

彌陀佛、心裏男盜女娼。

1561
如今世上人眼淺、只重衣冠不重賢。

1562
不欺暗

白布來。

1558
一口仁義道德、肚裏男盜女娼。

1559
匿怨而友其人。

1560
嘴裏阿

1555
薰蕕不同器、涇渭不同流。

1556
籬籬裝石灰、在處有迹窩。

1557
錠缸裏扯拉不出

1.—1555. Do not put fragrant and stinking plants into the same vessel; the river Ching and the river Wei do not flow together. i.e. Do not put good and bad together. (G. H. 54) P.

2.—1556. "Bad men leave their mark wherever they go. Lit. He who carries lime in a basket, leaves traces wherever he stops." Sc. 44.

3.—1557. Out of an indigo vat you cannot take white cloth. i.e. A good man does not associate with bad men. Used of one found in an evil place. P.

4.—1558. "Saint outside, devil inside. Lit. To have the mouth full of benevolence, righteousness, reason, and virtue; but in the heart a thief or whore." Sc. 1362.

5.—1559. "To conceal resentment against a person, and appear friendly with him." i.e. To revenge oneself in secret. (C. A. V: 24) L. C. I: 46-P.

6.—1560. Amitabha in the mouth, a robber or adulteress in the heart. P.

7.—1561. "At the present day, men are shortsighted; they only regard the outward appearance as important, not the virtue." Gra. 495.

8.—1562. "Do not deceive in your secret abode." i.e. Do not plan evil in secret. (T. 3) Wie. 246-P.

9.—1563. "Fishes eyes mixed up with pearls, bad men with good." (Y. S. 3: 10) Gi. 2549.

a. See proverb 1866.

b. See proverb 1875.

c. The Ching river rises in the Ch'i T'ou (平頂) mountains, near P'ing Liang Fu (平涼府), Shensi. Its waters are very clear. The Wei river rises in the Liao Ch'u (鳥鼠) mountains, Shensi. Its waters are very muddy. After the two unite, the waters of each are easily distinguished for more than one hundred miles.

them with virtuous and pleasant¹ words,² and is often highly³ respected.⁴ He is but trying to deceive,^a in order to gain a reputation,⁵ for his own advancement.⁶ He thinks but of the present, and forgets the vice he is daily storing up. A double faced man⁷ is laying up trouble for himself and his entire clan.

One of the vices, which will cause the destruction of merit and the accumulating of a store of wickedness, is the bearing of false witness. It is easy to accuse one⁸ of having done what he should not, and hard to disprove it. So it is a simple method of gaining one's revenge.⁹ Especially is this true if one has money or influence at court, so the judge will more readily believe and assist him in his plans.¹⁰ Such oppression the gods will not

Karma

I. The Store of Vice

c) False Witness

骨三分。	男盜女娼。	背非。	1564 小人的嘴甜心苦。
1573 無証不成詞。	1571 第一傷天害理、好講閨門是非。	1568 口是心非。	1565 笑面虎。
		1569 沽名釣譽。	1566 笑面孔曹操。
	1572 賊咬一口、入	1570 滿臉的天官賜福、一肚子	1567 不可面是

1-1564. "The mouth of the wicked is sweet but the heart is bitter." Sm. 286.

2-1565. A smiling tiger, i.e. One smiling but planning to harm you. P.

3-1566. "A smiling Ts'ao Ts'ao,—one who is outwardly smiling but inwardly plotting." Gi. 11636.

4-1567. "It will not do to say yes before a man's face, and no behind his back." Sc. 1714.

5-1568. "The mouth is right but the heart is wrong." (T. 27) Sm. 286.

6-1569. "He buys a name and fishes for a reputation." Used when people think one is doing a good work only to gain a good reputation. Mo. 180-P.

7-1570. "The whole face beaming with the wish; may the heavenly magistrates bestow prosperity; the whole heart filled with the prayer; may his sons be thieves and his daughters prostitutes." Used of one outwardly gracious, but venomous within. Sm. 236-P.

8-1571. "To be fond of talking of female scandals, wounds heaven and injures reason in the first degree." Sc. 1800.

9-1572. "The bite of a thief goes three inches into the bone." Sc. 1148.

10-1573. "An indictment cannot be got up without lies." Sc. 1150.

a. See proverbs 477, and 1293.

b. The Taoists hold there are three great officials. The Heaven Official (天官), the Earth Official (地官), and the Water Official (水官). The Heaven Official gives happiness. His birthday is on the fifteenth of the First Month. He controls the gods of the heavens, and stars. The Earth Official grants forgiveness for sin. His birthday is on the seventh of the Seventh Month. He controls the gods located in the various parts of the earth. The Water Official dispels calamities. His birthday is the fifteenth of the Tenth Month. He controls the gods in the rivers, seas, and oceans.

c. "This proverb refers to the false statements sometimes made by prisoners at the bar, charging others with complicity in their offences."—A Collection of Chinese Proverbs.—Wm. Scarborough. No. 1148.



ENTRANCE TO A CHINESE COURT, OR YAMEN.

permit. When one takes this method of harming others he is greatly adding to his treasury of vice.

One should be very careful of his words, for the using of vain or empty language,^a although not the most vicious of sins, is known among those vices^b for which man must pay the penalty.^c One may quite easily, through the desire¹ to talk,² spread reports^{3-d} over the entire⁴ neighborhood,⁵ which, although they may be true,⁶ will greatly harm others. Then too one should not continually boast of his own deeds⁷ or virtues,⁸ but should rather let others see and commend them. Flattery,⁹ although it appears to be a help at times,¹⁰ is a treacherous thing and a sin which must bring trouble eventually. Words though easy to speak¹¹ are powerful

Karma
II. The Store of Vice
d) Vain Words

1584	談彼短、	三年、	非生。	1574	無中生有、
話一說出、	靡恃已長。	知之者少、	1577	好談閨闈、	畫蛇添足。
收不回來。	1582	為惡一日、	好揭醜行、	1575	善名難成、
	甘言、	聞於天下。	最傷陰陽。	惡事易傳。	
	疾也、	1580	1578	一人傳虛、	
	苦言、	毋道人之短、	百人傳實。	1576	開口神氣散、
	藥也。	無說己之長。	1579	舌動是	
	1583	1581	積善		
	論巴結、	罔			
	不過是千百把總。				

- 1—1574. "He something out of nothing makes, and painteth feet upon his snakes." (Y. S. IV: 10) Sc. 1709.
- 2—1575. A good reputation is hard to establish, but reports of evil deeds are easily circulated. P.
- 3—1576. As one opens the mouth his strength is wasted; as the tongue moves slander is produced. (H. H. 28) P.
- 4—1577. To like to discuss the women, and to like to make known evil actions is very harmful to secret virtue. (C. D. II: 7: 16) P.
- 5—1578. "Idle talk circulated by a single man seems real when bandied about by many." (H. W. 8) Doo. 485.
- 6—1579. If one stores up goodness for three years, few will know it; if one does evil for one day, it will be heard all over the country. (S. T. 133) P.
- 7—1580. Do not speak of the faults of others, and do not mention your own good points. P.
- 8—1581. "Never converse on the faults of others; nor presume to speak of your own virtues." Sc. 1049.
- 9—1582. "Flattery is sickness; reproof is medicine." Sc. 1693.
- 10—1583. "Only inferiors flatter superiors. Lit. As to flattery it is only given by such as captains of thousands, of hundreds, or of fifties." Sc. 1705.
- 11—1584. Words once spoken cannot be taken back. (Y. Y. 94) P.

a. See proverb 1785.

b. This is one of the most popular of China's vices, for all like to talk. Every person is proficient in this respect.

c. See proverb 1263.

d. See proverbs 1275, and 1525.

for good or harm.¹ So one should guard² his tongue,³ that he may not be held accountable or suffer for this vice,⁴ through the incarnations yet to come.

Another vice which counts heavily against one is covetousness.⁵ Naturally in a land where economic conditions are so hard,⁶ when one sees things of value he desires⁷ them^a even though they belong to those about him. When he does so he is tempted to procure them⁸ by unjust means.^b Rather than having the ambition to gain wealth⁹ for himself, he seeks that which his friend has been able to win. Coveting what belongs to another¹⁰ leads him into many other vices, even to the destruction of life and property. This causes the extinguishing of the finer virtues¹¹ in his

Karma
II. The Store of Vice
e) Covetousness

貪財、全不顧廉恥、雖服人衣冠、禽獸而已矣。	1592 貪夫殉財。	1590 貪他一斗米、失却半年糧、爭他一脚豚、反失一羣羊。	注、言無據。	1585 一星之火、能燒萬頃之山、半句非言、悞損半生之德。
	1593 黑眼珠、見不得白銀子。		1587 驢不及舌。	
	1594 貪愛財物、謂之愚人。		1588 禍由口出、爲毀身斧。	
	1595 貪食與	1591 貪圖小利、大事難成。	1589 勿貪口腹而恣殺牲禽。	1586 口如局、言有恆、口如

- 1—1585. As a spark may set a fire covering a mountain of a million mou,^c so a half sentence of improper speech may injure the virtue of a whole life. P.
- 2—1586. Keep the mouth like it was bolted, and one's words will endure; if the mouth is like a water pipe, one's words will not be relied upon. (N. S. 4: 6) P.
- 3—1587. "Four horses cannot overtake the tongue." (C. A. XII: 8: 2) L. C. I: 119.
- 4—1588. The calamities which come out of the mouth are the ax which destroys the body. i.e. Words can ruin one. P.
- 5—1589. "Do not covet for the mouth and belly, and so slay beasts and birds without restraint." (D. F.) Sc. 346.
- 6—1590. "Coveting another's measure of rice, you lose full six months keep; whilst wrangling over a quarter of a pig, you lose a flock of sheep." (H. W. 8) Sc. 1762.
- 7—1591. "He who covets small gain, will hardly be able to accomplish great transactions." Sc. 1773.
- 8—1592. The covetous man is ready to die for wealth. (S. T. 103) P.
- 9—1593. The eye with a black pupil cannot look upon white silver. i.e. All covet money. P.
- 10—1594. "He who loves and covets riches is a fool." Doo. 496.
- 11—1595. "The man who only covets wealth and good living has no sense of honor. Though he dresses like a human being, he is only a brute." Doo. 495.

a. See proverbs 367, 1853, and 1892.

b. See proverbs 1270, 1277, and 2245.

c. The size of a mou varies, but there is usually six and six-tenth, mou to an acre.

own life. He forgets that when he enters the Unseen World¹ he carries only his Karma with him, and that his striving² but produces evil for himself and his children. One with a grasping³ heart^a will lay up for the future all kinds of sorrow and trouble.⁴⁻⁵

Stealing^c is one of the common vices of China. It follows in the wake of the covetous heart, and straightened⁵⁻⁶ circumstances.⁷ It causes one's store of trouble⁸ to accumulate rapidly. Even though it is most heartily condemned, petty⁹ thieving¹⁰ is going

Karma
II. The Store of Vice
f) Stealing

現時終敗露、爛屍牢獄有誰收。
1603 偷得利而後有害。
1604 小時偷針、大時偷金。
1605 日偷雞狗夜偷牛、暗帶刀鎗劫遠州、天理齒。
義生於富足、盜賊起於飢寒。
1601 飽暖思淫慾、飢寒起盜心。
1602 做賊瞞不得鄉里、偷食瞞不得嘴。
寶、借你呆看幾十年。
1598 萬丈黃河有底子、人的心沒有底子。
1599 貪必謀人、謀人人亦謀己。
1600 禮終身只恨聚無多、及到多時眼閉了。
1597 不結良緣與善緣、苦貪財利受熬煎、須知串世金銀

- 1-1596. All your life time you fear you will not be able to make enough; just as you come to the time when you are making a great deal (of money) you close your eyes (in death). i.e. Don't covet. (G. H. 50) P.
2-1597. One who does not make good or virtuous causes, but with labor covets wealth and profit, and boils and fries; such a one should know that throughout the world gold, silver, and precious things are only loaned one to foolishly look upon for a few years. (C. D. 3: 4: 13) P.
3-1598. The one hundred thousand feet of the Yellow river has a bed, but man's heart has no bottom. i.e. Is never satisfied. (V. 908) P.
4-1599. If you covet you will be sure to scheme against men; if you scheme against men, men will also scheme against you. (S. T. 104) P.
5-1600. "Prosperity begets correct behavior, theft is the offspring of adversity." (M. H.) Doo. 485.
6-1601. "Those who live in luxury have sensual desires, cold and hunger make men thieves." (Pe. 163) Doo. 482.
7-1602. "He who is a thief cannot conceal it from his neighbors, and he who steals eatables cannot conceal it from his mouth and teeth." Doo. 496.
8-1603. One steals to obtain profit, when back of him is injury. i.e. In the end there is no profit in stealing. P.
9-1604. "Who steals needles when young will steal gold when old." Doo. 496.
10-1605. One who during the day steals chickens and dogs, and at night cows, and who secretly takes the sword and gun to plunder distant cities, such a one when Heaven's Li finally manifests itself will be exposed and destroyed; and who will there be to receive his dead body from the prison. (C. D. 3: 4: 14) P.

a. See proverbs 2182 and 2286.

b. See proverb 670.

c. See proverbs 876, 1558, 1560, 1570, 1572, 1622, 1653, 1852, and 2098

on^a continually.² Because it is so universal,¹ when people have things of value they conceal them,³ lock them up, or make the servants⁴ responsible and require them at their hands.⁵ Cases of robbery^b and stealing^c in large amounts are considered among the greater crimes.^d Yet where the rich⁶ accumulate fortunes and the poor are so oppressed, one accounts his life of little value and takes his chances.⁷ When one takes but a portion of that which has been entrusted to him by the public, or one's employers, it is looked upon as a "squeeze." This has become a custom over the entire country, and is practised by all classes. The official uses thousands of dollars from the taxes for his own private affairs, while one's gateman reserves a few coppers^f from the dollar one has sent him to have exchanged. The people being peace loving and patient, endure the losses⁸ they receive in the best way they can, and try to

風不偷月。

1613 風吹鴨蛋殼，財去人安樂。

子裏衣裳有件數。

1611 一家飽暖千家怨。

1612 偷雨不偷雪、偷

人莫得禪。

1608 慢藏誨盜，治容誨淫。

1619 遠賊必要有近脚。

1610 箱

1606 飛牆走壁。

1607 銀匠不偷銀、餓死一家人、裁縫不偷布、婦

1-1606. To fly over walls and walk over defenses. Used of the ability of thieves in accomplishing their purposes. P.

2-1607. "If the silversmith is not a thief, his household will die of hunger; if the tailor does not purloin the cloth, his wife will have no drawers to wear." (Pe. 347) Doo. 487.

3-1608. "Careless concealment invites robbery; meretricious arts invite lust." (I. K. III: 9) Sm. 43.

4-1609. A thief from a distance must have feet that are near. i.e. A thief must have an accomplice within. P.

5-1610. "All the clothes in the box are counted." Used to rebut an accusation of stealing. Sc. 1812-P.

6-1611. If one home is warm and well-fed, a thousand homes hold resentment against it. P.

7-1612. "Thieves steal in the rain, but not when it snows; not in the moonlight, but when the wind blows." i.e. They do not wish to leave traces behind them. (C. D. II: 1: 5) Sc. 1809-P.

8-1613. "Some duck egg shells have been scattered by the wind; you've lost a little property, but never mind." Used of the loss of money. Sc. 1807-P.

a. There is a regular thief's guild. The police authorities of a place find the chief of the thieves of a neighborhood, and appoint him the guardian (地保) of the locality. This makes him responsible for all losses in that particular neighborhood. If you tip him regularly he is supposed to protect you. All the thieves of the place must be registered with him. Should one be caught thieving who has not registered, his punishment is severe.

b. See proverbs 1947, and 2131.

c. When they take up this profession they are either caught and shot, or become so strong they are parleyed with and induced to enter the army.

d. See proverbs 1216, and 1856.

e. See proverb 1608.

f. The copper coin used is about twice the size of an American cent, and worth only about one third as much.

protect themselves¹ more carefully.^a Stealing is one of the most prevalent of vices, and one which is sure of severe punishment in a future life.

It has been said that nearly every non-Christian in China gambles.^b This vice is the cause of more discord than any of the other sins² to which they are addicted.³ Every person, from the richest to the poorest, has his store of this vice,⁴ for which he must pay in the future. Nearly every game known to them carries with it some kind of chance. This is true from the highest form, the famous Mar Jong (麻將), to the children rolling their coppers in the street. The candy vender must needs employ it to successfully sell his wares. Lotteries of every size and description are to be found on every hand. The mother has her child in her lap as she plays cards. While one often sees little children around a table, with their copper cash, imitating their elders. They learn young. All wish to try their luck. They are led on by the desire to gain⁵ easily, despite the fact that they understand that in the end⁶ one is sure⁷ to lose,^{8-c} neglect his work, and commit other sins

Karma
II The Store of Vice
g) Gambling

1621 久賭神仙輸。 1619 家有骰子牌、引進孽障來。 1620 輸錢只爲贏錢計。	1616 好賭好嫖好吃鴉、不戒三般定破家、破盡多少富豪子、到後貧窮悔已差。 1617 休誇角勝是生涯、好賭人人盡破家、廢寢忘餐荒正業、還遭官棒又拖枷。 1618 頑錢輸苦鬼、狗咬遑	1614 銅牆鐵壁、只要費點力。 1615 強盜沿街走、無賊不定罪。
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- 1-1614. "To break through brass and iron walls, only for more exertion calls." i.e. Thieves will get in. Sc. 1806-P.
- 2-1615. "The thieves infest the streets, if they have no stolen goods, not one of them can be convicted." Sc. 1817.
- 3-1616. "To be fond of gambling, fond of licentiousness, and fond of opium, these three will certainly break up a family. Many wealthy men after having been ruined from them, repent of their own errors." Doc. 499.
- 4-1617. Stop boasting of making a living by gambling; inveterate gamblers all exhaust and destroy their homes: it causes one to waste his sleep, forget his meals, and ruin his profession; and soon he is apt to feel the official's club and carry the cangue. (C. D. III: IV: 14) P.
- 5-1618. "In playing for money, it is the bitter devil who always loses; dogs bite those who wear tattered clothing." Sm. 369.
- 6-1619. "Dice and dominoes in a family will introduce retribution." Sm. 366.
- 7-1620. "Losing money is the result of winning money." Br. 406.
- 8-1621. If they continuously gamble, even the gods and immortals will lose. P.

a. The clan system makes thieving very easy. One thinks only of his clan and protecting it, and very little of society as a whole.

b. See proverbs 852, 1680, and 2327.

c. See proverb 852.

as well. Although it is indulged in by everyone, they know that it usually carries its punishment with it, in the form of discord, thieving,^a or robbery,¹ and that such a Karma produces endless trouble in future lives.

One of the vices, which leads one to lay by trouble, is anger.^{2-b} He who can guard his temper³ will save himself and family a great deal of future anxiety.⁴ Where everyone thinks only of himself and his clan, it is easy for things to arise which one considers to be contrary to Li, and therefore an infringement upon his rights.⁵ This provokes his wrath,⁶ with the accompanying⁷ evils.⁸ When one yields⁹ to anger¹⁰⁻¹¹ it becomes the ground and root of many of the other sins, and he soon finds

Karma
II. The Store of Vice
h) Anger

1630	少間弗忍、終身之羞。	1627	勿答人書。 氣冲牛斗。	其身以及其親。	1622	賭近盜、姦近殺。	
1631	吵鬧嘔眼。	1628	與人發怒、切莫爭鬪。	1625	忍得一時之氣、免得百日之憂。	1623	忿如火、不遏則燎原、慾如水、不遏則滔天。
1632	怒是猛虎、慾是深淵。	1629	冤家抱樹死、恨無解救入。	1626	盛喜中、勿許人物、盛怒中、	1624	一朝之忿、忘

- 1-1622. "Gambling is akin to robbery; adultery is next door to murder." (C. D. I: III: 7) Sm. 366.
- 2-1623. Anger is like fire, when uncontrolled it burns a great plain; desire is like water, when uncontrolled it becomes a vast torrent. (G. Y. X. 6) P.
- 3-1624. "For a moment's anger, to disregard one's whole life, and involve that of his parents." (C. A. XII: 21: 3) L. C. I: 124.
- 4-1625. "Keep down the temper of the moment, and you will save one hundred days' anxiety." (C. D. 2: 2: 9) Doo. 482.
- 5-1626. In the midst of great joy do not promise to give a man anything; in the midst of great anger do not answer a man's letter. (Y. 35) P.
- 6-1627. Anger rising up to the "cow and big dipper." (F. S. 4: 8) P.
- 7-1628. "When against any your anger glows, be sure you never come to blows." Sc. 1735.
- 8-1629. Enemies embracing the tree and dying; they regret that there was no one to remove the difficulty and save them.^c P.
- 9-1630. "Give way to your temper for an instant and you may rue it your whole life." (Pe. 194) Doo. 482.
- 10-1631. "Angry disputes and protuberant eyes. i.e. The preliminary symptoms of a fight." Sm. 340.
- 11-1632. Anger is like a fierce tiger; desires are like a deep gulf. i.e. If one gives way to anger, or the passions, they destroy him. (G. Y. X. 5) P.

a. See proverb 1653.
c. See proverb 1292.

b. See proverb 260.
d. See page 258.

himself contemplating¹ doing things all men would frown upon. His only safe course is to keep calm, under all circumstances,² and reason with those who are offending him.³ While this is hard, there is no other way,⁴ for in surrendering to it he is gaining nothing, but is storing up vice⁵ against his future.^a

One of the usual results of anger is cursing.⁶ When one sustains loss, or injury, he calls down^b maledictions^c on the man who is harming him. In case he does not know the author of his suffering, he reviles the unknown person who has caused the trouble. This he does in such a loud voice that all his neighbors can hear. If he sees no reason for his failure in some undertaking, he rails at Heaven⁷ and the gods.⁸ He seldom considers the lack of success to be due to self, but rather to his bad fortune, and for this reason he vilifies⁹ others.¹⁰ In case he fears

Karma
II. The Store of Vice
i) Cursing

打一
船人。

求不
遂、便
生咒
恨。

1641 打莫
打人
痛處、
罵莫
罵人
羞處。

1642 一
竹
篙子

1637 天
怒民
怨。

1638 笑
罵由
他笑
罵、
好官
我自
爲之。

1639 怨
天尤
人。

1640 干

1633 念
怨不
休。

1634 君
子絕
交無
惡言。

1635 喜
怒不
形於
色。

1636 怨
而不
怒。

1-1633. "Broods over resentments incessantly." (T. 12) Wie. 249.

2-1634. When a Superior man breaks off a friendship it is without unpleasant words. (S. T. 155) P.

3-1635. "Neither joy nor anger appeared in his face." Used of one with great self control. (C. A. V: 18: 1,n) Gi. 4617-P.

4-1636. To have a feeling of resentment and not become angry. (C. A. 17: 9: 5,n) P.

5-1637. He has Heaven's anger, and the people's dislike. (F. S. 8: 9) P.

9-1638. If he either laughs or curses, let him laugh or curse; to be a good official lies in one's own actions. i.e. One who does as he thinks best, without regard for other people. (Y. Y. 111) P.

7-1639. "To murmur against Heaven and revile against man." (T. 26) Wie. 253.

8-1640. "When his requests and prayers are not answered, imprecates and curses." i.e. One who asks a favor and fails to receive it hates and curses the one who might have granted it. (T. 22) Wie. 252-P.

9-1641. "Never beat a man on a wound, nor curse him about a disgrace." Sc. 1754.

10-1642. "Indiscriminate cursing. Lit. One bamboo pole beats a whole boat load of people." Sc. 1757.

a. See proverb 1913.

b. In cursing, one reviles both the man, his ancestors, and his descendants. Often continuing for hours at a time.

c. See proverb 1651.

the one he would abuse,¹ he curses something² or somebody else,³ but in such a way all may know who it is he really means. Thus he relieves his feelings⁴ and avoids a fight.⁵ Reviling others is contrary to Li,^{6-a} and be one right or wrong in his contention, he knows he harms himself^b and must suffer for the sin.⁷ Thus it is that one evil thing leads to another, and causes the store of vice to multiply. Nevertheless, when one becomes angry, he immediately begins cursing.

The next vice anger leads to is murder.^c Cursing easily leads to a personal encounter,⁸ and, unless there are those to part them,⁹

and thus save their faces,^d they must fight¹⁰ as long as they are able. Then too if one is detected in other crimes, it often results in the killing of the innocent party through fear of

Karma
II. The Store of Vice
j) Murder

罵人要人勸、相打要人拉。
1652 相打無好拳、相罵無好言。

罵人總無理。
1649 笑不至矧、怒不至言。
1650 君子動嘴、小人動手。
1651 相

打架、開口就罵。
1647 三天不打架、指着鍋臺罵竈王。
1648 千有理、萬有理、

1643 打人不打臉、罵人不揭短。
1644 訶風罵雨。
1645 指冬瓜、罵葫蘆。
1646 行凶

- 1—1643. When you strike a man don't hit him in the face, when you curse a man don't show up his shortcomings. i.e. No matter what you do leave a man some "face." (G. H. 34) P.
2—1644. "Reproaches the wind and abuses the rain." It is a sin to curse the rain, as it is Heaven given. (T. 26) Wie. 253-P.
3—1645. To point at a water melon, and curse a gourd. (Pe. 279) P.
4—1646. "His conduct is cruel, and he fights; in cursing and swearing he delights." Sc. 1254.
5—1647. "Three days without a fight,—pointing to the cooking boiler and abusing the Tsao Wang," i.e. One who always has a chip on his shoulder. Sm. 204-P.
6—1648. In a thousand or ten thousand cases there may be Li, but one who reviles men is without Li. i.e. Cursing is contrary to Li. P.
7—1649. When laughing do not show the gums; when in anger do not curse. (S. S. II: 4) P.
8—1650. The Superior man moves the lips; the mean man his fists. P.
9—1651. When two people are cursing one another there must be a man to exhort them; when two people are fighting there must be a man to pull them apart. (Y. G. 162) P.
10—1652. "They are not good fists which fight, nor good words which curse." Sc. 1738.

a. See proverb 1265.

b. See proverb 1300.

c. See proverbs 1622 and 2245.

d. In starting a fight, one is supposed to look about first, and see if there is anyone near who could act as a middleman, and stop the quarrel, without loss of face to either party. No one starts a fight with the idea of carrying

exposure.¹ One committing this act is usually so hardened² he is also guilty of other evil.³ He will fear neither man, nor the spirit⁴ of the one he has slain. It causes one to lose his place in society, and become the object of the hatred of many. Nothing is more certain of harming oneself than this sin.⁵ It calls into operation the forces of blood revenge,⁶ which demands life^a for life,^{7-b} and stores up calamities which will hurt and corrupt the entire clan. So if one would think of the welfare of himself and those dear to him, he will keep himself far from this vice.

Of all vices adultery^c is the chief.⁸ It is the one which most quickly destroys⁹ one's store of merit. Upon purity¹⁰ depends the

然不見人頭落、暗裏催人骨髓枯。

1662 妻賢夫禍少、子孝父心寬。

還錢。

1660 萬惡淫爲首、百行孝爲先。

1661 二八佳人體似酥、腰間仗劍斬凡夫、雖

1656 殺人不怕頭落地。

1657 殺人能可恕、情理難容。

1658 殺人者死。

1659 殺人償命、欠債

1653 姦情出人命、賭博出賊情。

1654 殺人不眨眼、的魔王。

1655 殺人放火、無所不至。

1—1653. Out of adultery comes murder: out of gambling comes thieving. (Go. 41) P.

2—1654. "To kill a man without winking, a prince of devils. Said of one expert in wickedness." Sm. 342.

3—1655. He will murder and start fires; there is no limit to which he will not go. (Y. S. G. 103) P.

4—1656. To kill a man and not be afraid when the head falls to the ground. i.e. One who is not afraid of the consequences when he commits an act. (Y. S. G. 102) P.

5—1657. Murder can be forgiven, but Ch'ing Li cannot let it pass. i.e. Justice demands life for life. (H. W. 8) P.

6—1658. One who kills another must die. P.

7—1659. If you commit murder, you must give your life in exchange. If you owe a debt, you must pay the money. Used of one assuming responsibility for his actions. (H. W. 8) P.

8—1660. Of a myriad vices fornication is the chief; of a hundred virtues, filial piety is the first." Sc. 1878.

9—1661. "Sweet as a biscuit is a damsel of sixteen; but her loins are girded with a death dealing blade. Notwithstanding we see not men's heads dropping off, yet darkly, in the marrow, her havoc is made." (C. D. 3: 4: 13) Sc. 1819.

10—1662. "A virtuous wife will lessen the misfortunes of her husband, a filial son will put his father's mind at ease." (H. W. 7) Daw. 87.

things to the bitter end. Anyone happening by, may act as a middleman and stop them. They would not think of striking a peace-maker, and it is against the law to do so.

a. See proverb 1719.

b. See proverb 1720.

c. See proverbs 1558, 1560, 1570, 1616, 1622, 1653, 1680, 1683, 2183, and 2302.

happiness¹ of the home.² One of the first duties of a man is to guard the honesty and chastity of his family. In this, both the law and society assist him,^a in every way they can.^b As a result it must be said, the country is the freest from this vice of any non-Christian land. This does not mean, the sin is not prevalent. It is everywhere. In many places, a high class feast³ is thought to be incomplete without a number of girls⁴ being brought in for the entertainment of the guests.^c Concubines are to be found in nearly every official or wealthy home. Adultery is the cause not alone of physical harm to the sinner⁵ himself, but is thought to also always react upon and corrupt those of his own household.^d All know that in committing it they are storing up serious trouble,^e both for this and succeeding existences. It is a crime condemned by all good men. It is not countenanced by Heaven,^{6-f} and the one committing it is subjected to several severe tortures in Hell.

The eating^g of meat⁷ is the cause of some of the severest

供 香 花。	休、但是陽生莫做他、丟下屠刀修善業、強如念佛	粉 骷 髏。	1665 醜中婦、家中寶、酒席筵前、還是美的好。	1663 天道福善禍淫。	1-1663. "To annex happiness to virtue, and misery to lewdness is the way of heaven." (S. K. III: II: 3) Doo. 498.
1669 天不容姦盜。		1667 色是刮骨的鋼刀。		1664 婦人無德有三、曰、獨、妒、毒。	2-1664. "If a woman is without virtue she will be one of three things, viz. selfish, jealous, or poisonous." Gi. 3749.
		1668 殺牛屠狗報無			3-1665. The homely woman is precious in the home; at feasts still the beautiful one is preferred. P.
					4-1666. Paint and powder,—a skull. Used of a fast woman. P.
					5-1667. "Lust is a knife which cuts into the bones." Gi. 6301.
					6-1668. For the slaughtering of oxen and dogs the recompense is endless, so avoid it in this life; to drop the butcher's knife and cultivate goodness is better than repeating Buddha's name, and offering incense and flowers. (C. D. III: IV: 15) P.
					7-1669. "Heaven does not countenance lewdness and robbery." Doo. 497.

a. See proverb 1216.

b. According to the law, should a father or husband find a man in the act of immorality with those of his home, he may kill him with no fear of the consequences.

c. It would not be possible for a good woman to be at a feast for men. Those referred to are prostitutes and Sing Song girls.

d. See proverbs 2283, and 2302.

e. See proverb 1622.

f. See proverb 304.

g. This sin is one which but few avoid, and is looked at more from the standpoint of theory; which, while it is true, is a "necessary evil."

calamities¹ that can come upon man. It is natural it should be so, as the flesh^a comes from a body,² which has housed some spirit, and its death has occasioned that being great pain. As there is no difference between the souls of men and beasts, in taking life one may have been the means of some friend's suffering,³ in order to provide⁴ for his appetite.^b Consequently one who slaughters animals has no social standing,⁵ and has much^c for which to account.⁶ The Superior man will⁷ eat very little meat.⁸ When a calamity comes upon a locality, and all are trying to secure the good will of the gods in order to avert it, officials often prohibit the destruction of life as one of the means of securing their favor. The saving of life is a virtue.⁹ The eating of flesh is a vice, which causes one to take an animal form in a succeeding existence.

Karma
II. The Store of Vice
1) Eating Meat

1670 何獨傷生戒殺牛、因他耕力苦難酬、不信但看屠牛事、果報昭昭在後頭。
1671 猪不可吃肝血、魚不可吃蝦髓。
1672 猪八戒賣炸肝兒、自殘骨肉。
1673 他纔才
拿刀、你纔來拿血。
1674 殺猪剝狗、無有下梢。
1675 非禮烹宰。
1676 君子無故不
殺牲。
1677 君子之於禽獸也、見其生、不忍見其死、聞其聲、不忍食其肉、是以
君子遠庖廚也。
1678 不食不殺、便是菩薩。

- 1 -1670. Why do you wish to destroy life? You should warn men against eating beef, for the sake of the plowing strength of the ox, whose service thus it is hard to reward; if you don't believe this doctrine, only look at the men butchering, and their punishment is still to come. (C. D. III: IV: 15) P.
- 2-1671. "Don't eat the liver or blood of swine; shrimps and tortoisés also decline." Sc. 340.
- 3-1672. "Chu Pa Chieh selling fried pig liver,—injuring his own flesh and blood." Sm. 279.
- 4-1673. He no more than takes up the knife, than you come at once with a bowl to catch the blood. Used of one very ready to help another in evil. P.
- 5-1674. "Pork butchers and dog slayers will come to no good end." Used by Vegetarians in condemning flesh eating. Sc. 326-P.
- 6-1675. "Kills and cooks (animals) when no rites require." Wic. 252.
- 7-1676. The Superior man will not kill animals without a reason. i.e. Does not ruthlessly kill. P.
- 8-1677. "So is the Superior man affected towards animals, that, having seen them alive he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook room." (M. I: VII: 8) L. C. II: 17.
- 9-1678. If no one would eat meat there would be no killing of animals; then all would be P'usas. Used in condemning meat eaters. P.

a. Some try to avoid this doctrine by buying things already dead, and thus not killing them in their own kitchens.

b. See proverbs 1376, 1589, and 2326.

c. See proverb 1747.

Another most prevalent¹ vice, and one which calls forth severe punishment in the Unseen World, is that of drinking. It is one of the things their religion strictly prohibits. No priest is allowed to touch it. It is a merit to not use² it.^a It debases³ men, and incites them⁴ to commit^b other sins.⁵ It turns the valuable grains^{6-c} of the land into poison.⁷ The one who indulges is producing^d trouble for himself⁸ and others. Yet despite its religious prohibition, and its harmfulness,⁹ they think only of the pleasure,^e

Karma
II. The Store of Vice
m) Wine Drinking

迷人人自迷。

1385 宴安酖毒、
是 不可懷也。

1686 酒能亂性。

1687 酒不醉人人自醉、色不

做色鬼。

1684 酒是五穀水、
嗜上軟了腿、
嘴裏胡說話、
眼裏活見鬼。

1681 酒後無德。

1682 樂極則悲、
酒極則亂。

1683 因吃酒而亂色、
酒鬼又變

1679 坐壘上客常滿、
杯中酒不空。

1680 大道勸人三件事、
戒酒除花莫賭錢。

1—1679. "His house is constantly full of guests; and the wine cup is never empty." (H. W. 8) Sc. 1386.

2—1680. "The main course for the admonition of men, consists in three particulars; to persuade them to give up wine, licentiousness, and gambling." Sm. 259.

3—1681. After wine one is without virtue. i.e. Vicious acts are committed under the influence of wine. (Go. 62) P.

4—1682. "An excess of joy causes sorrow, an excess of wine disorders the intellect." (Pe. 340) Doo. 487.

5—1683. Because of the drinking of wine passions are excited, and the wine demon changes and becomes the demon of fornication. (Y. S. G. 58) P.

6—1684. Wine is the water from the five grains,^f but if one drinks it, it will weaken his limbs, his mouth will speak stupid words, and although he is still living his eyes will see demons. (V. 876) P.

7—1685. The feasting and drinking of ease is like the chen^g poison, and should not be cherished. (T. D. 4: 1: 2) P.

8—1686. "Wine can throw man's nature into disorder." Doo. 494.

9—1687. It is not the wine that makes a man drunk, man intoxicates himself; it is not beauty that beguiles a man, man beguiles himself. (S. T. 179) P.

a. See proverbs 1526, and 2115.

c. The wine most used is made of rice or wheat.

d. The Duke of Chou, about 1105 B.C., wrote "whenever God has favored the people, it has been because wine was in use only at the sacrifices. But whenever God has sent down His terrors, and the people have become disorganized and have lost their moral balance, this has always been due to indulgence in wine. So too when states, small and great alike, have similarly suffered, misuse of wine has always been the cause of their downfall."—Gems of Chinese Literature (Prose).—H. A. Giles. P. 1.

e. See proverb 2386.

f. "The five grains" is a generic term for the cereals of China.

g. The chen poison (酖) is from the T'ung Li (同力), or Yün Jih (運日), bird. This bird is black, and has a neck about eight inches in length. Its voice is like a drum. It feasts upon snakes. Wherever it roosts the grass and shrubs under it will die. Wine in which its feathers have been steeped is a deadly poison.

the forgetfulness,¹ and the associations² it brings. As in all countries the future is forgotten for the present.³ Consequently it is a vice practiced by great numbers⁴ of the people, and condoned by them.⁵

One of the sins, which cause the loss of merit, is that of heresy.⁶ One must live by the ideas of virtue his religion sets forth,⁷ and scrupulously observe the five relationships, if he would be blessed⁸ and have peace.⁹ Heterodoxy and the failure to live up to the tenets are continually condemned.⁷ Orthodoxy is largely responsible⁸ for holding the social structure⁹ together.⁴ When one comes to question or go contrary to the doctrines, or what is considered to be Li, he is opposing the recognized idea of

Karma
II. The Store of Vice
n) Heterodoxy

足、 不可邪而有餘。	而 善能除惡。	大道、 一醉解千愁。	1688 藥能醫假病、 酒不解真愁。
1696 上樑不正下樑歪、 中樑不正倒下來。	1694 掃除一切迷信、 推翻無數邪神。	1691 邪正不分。	1689 吃一杯太平宴酒了。
	1695 甯可正而不 不	1692 心正不怕邪。	1690 三杯通
		1693 邪不敵正、	

- 1-1688. Medicine can cure a false disease; wine cannot dispel real sorrow. (H. W. 4) P.
- 2-1689. Drink a cup of the peace wine. P.
- 3-1690. "Three cups of wine is the general rule, but a tipsy lout will dissipate a thousand cares." (H. W. 4) Doo. 487.
- 4-1691. "Not to distinguish rectitude from depravity." Or, not to distinguish the heterodox from the orthodox. Doo. 494-P.
- 5-1692. If the heart is orthodox it does not fear heresy. P.
- 6-1693. The heterodox cannot withstand the orthodox; good can drive out evil. (L. G. S. 121) P.
- 7-1694. Sweep away all heterodox faiths, and overthrow the numberless heterodox gods. i.e. Return to Confucianism. (Y. S. G. 79) P.
- 8-1695. "Better be upright and want, than wicked and have superabundance." (H. W. 3) Sc. 1846.
- 9-1696. "When the upper beam is crooked, the lower must be wry. When the middle beam is crooked, in a ruin all must lie." i.e. When the elders are not upright, the young are bad. Sc. 28-P.

a. One seldom sees one drunk on the street, although they have a custom at their feasts of gambling with wine. This is an attempt to see which can make the other drunk first. It consists of guessing the number of fingers the other may have outstretched, before they are displayed. The loser has to drink a cup of wine. Their wine cups hold a little more than an American thimble.

b. See proverb 1670.

c. See proverb 1254.

d. See proverb 1491.

e. A real disease is one which causes death. A false disease, regardless of its nature, is one which is cured.

right,¹ and confusion, trouble, and wickedness must² result.^a So the problem is a social as well as a religious one. Consequently, heresy is condemned³ by both priest and layman,⁴ and is considered one of the methods by which the store of vice is augmented.

Sin from the Chinese standpoint can be seen in two ways. First, it may be one's own individual transgressions.⁵ Second, it may be the suffering one is enduring, which in turn may be due to the evil acts he or someone else committed in a previous existence. That which one himself perpetrates is the deliberate going against custom, and the indulging in the many vices.⁶ It results from man's own choice.⁷ On the other hand, to his mind it also brings the idea of pain and loss. It is not uncommon to hear one say, "I am suffering for" (受罪), or "I am undergoing the suffering for sin days" (過受罪日子). One's difficulty, or poverty and distress, are due to one's Karma. He also believes he receives the effects of the wickedness of others. The whole clan bears⁸ the wrongdoing of the individual^b and each one participates in one's accumulated misfortune. For this reason one should be careful all his life, that he does not get started on the pathway of iniquity.

Karma			
II. The Store of Vice			
a) The Two Classes of Sin			
山河到處明。	法事叫做過、有立心犯法叫做惡。	1700 爲老不正、教壞子孫。	1697 傷風敗俗。
1704 禍生蕭牆。			1698 正事不足、邪事有餘。
	1703 花開不擇富貴地、月照	1701 不知者不爲罪。	1699 改陰邪歸正。
		1702 偶然犯	

1—1697. To damage and destroy customs. (Y. S. G. 25) P.

2—1698. For an orthodox affair he has not enough strength; for a heterodox affair he has more than enough. P.

3—1699. To get rid of heresy and return to orthodoxy. (Y. S. G. 64) P.

4—1700. When the old are not orthodox, they teach their sons and grandsons to do evil. P.

5—1701. "What is done ignorantly is not sin." Sc. 1828.

6—1702. "Accidental transgression is called error; wilful transgression sin." Sc. 1827.

7—1703. The opening flowers do not alone select the earth of the rich home; the moon sheds its light alike upon mountain and river, and every place is radiant; in all the world evil exists only in the hearts of men; in everything Heaven impartially nourishes men. P.

8—1704. Calamity is born behind the screen. i.e. In the home. Used in saying one's suffering comes as the result of the sin of the home. (F. S. 3: 9) P.

a. See proverb 101.

b. For this reason when the law takes a man for a crime, the whole family is held guilty. They knew of it and did not stop it.

He owes it to his home to be virtuous. His own life,¹ for countless incarnations, depend upon it.² So in falling into evil ways³ one not only hurts himself,⁴ but is storing up vice against the future, both for himself and those dear to him.

Karma is looked upon as working in three ways. There is the good man, who, life after life, is virtuous and follows the doctrines. He is gradually adding to his accumulation of merit, and each succeeding existence⁵ carries him to a higher state. This will finally place him in the company of the gods or Nirvana. On the other hand, there is the vicious character who cares neither for the opinions of his fellowmen nor the good-will of the gods.

His store of vice continually increases, and each new incarnation finds him on a lower plane. This eventually results in his entering the lowest form of animal life or annihilation. However, there is a midway course which is the ideal of the great mass of the people. This is the balancing of the good and evil^a causes.⁶ In this case a man may be very bad, but if he at the same time does sufficient good works he overbalances the wickedness, and avoids its consequences. For this reason one often sees a man deliberately doing wrong, and at the same time performing acts of merit, as a future protection. This permits him to continue in his present condition, from one existence to another. Thus there are the three outcomes of the doctrine of Karma.

Karma
III. The Three Roads

良田世耕。

1710 將功折補罪。

1708 失去本來的面目。

1709 善爲至寶生用、心作

1707 與惡人同行、如刀劍中、雖不傷人、時時驚恐。

1705 罪孽自作自認。

1706 一文將不去、只有孽隨身。

1—1705. The sins committed by one must be borne by him. i.e. One suffers for his own wrongdoing. (Y. Y. 24) P.

2—1706. "Not a single cash can be taken away; only one's sins follow the body." i.e. You take nothing with you, when you die. Sm. 259-P.

3—1707. To associate with evil men is like sleeping in the midst of knives and swords; although you have not been wounded, you are constantly afraid. (Gi. Y.) P.

4—1708. He has lost his original face. i.e. He has sinned. (Y. S. G. 20) P.

5—1709. Goodness is most precious; it is used one life after another; let the heart become a virtuous field and it will be plowed existence after existence. (C. D. 3: 2: 9) P.

6—1710. Take merit and mend sin. i.e. Merit will balance sin. (S. G. 12: 3) P.

a. See proverb 2241.

Justice¹ is one of the most sincerely believed in of the Chinese doctrines. By this they mean there must be a proper recompense for every harm² or favor done one.³ If a man

Justice

hurts another, it is expected that one will requite it.⁴ Should one kill another's father,⁵ brother, or relative,⁶ it is then his duty to kill^a the one committing the act.⁷ This is not a crime, but is what society expects.⁸ Thus blood revenge⁹ is almost a necessity.¹⁰ Should someone by oppression or deceit take from one his property, it becomes perfectly right to recover this in any way one can. If one cannot do so by force, then by stealth. This applies equally to every way in which one may wrong another. The doctrine of "an eye for an eye, and a tooth for a tooth," is the ideal of real justice, in which they believe. Equally true when one

人報仇眼前。

1719 父之讐不與共戴天、兄弟之讐不反兵、交遊之讐不同國。

1720 君子報仇三年、小

殺人之兄、人亦殺其兄。 1717 打死人償命、哄死人不償命。

1718 以直報怨、以德報德。

1714 你待我不仁、我待你不義。 1715 子報父仇、三年不遲。

1716 殺人之父、人亦殺其父、

1711 公道自在人心。 1712 己所不欲、勿施於人。

1713 有仇報仇、不報枉為人。

1-1711. "Justice naturally inhabits man's heart." Br. 106.

2-1712. "What you do not want done to yourself, do not do to others." (C. A. 15: 23) L. C. I: 165.

3-1713. One who has an enemy and does not get revenge, is not a Superior man; one who receives a favor, and does not reward it, is useless as a man. P.

4-1714. If you treat me without benevolence, I will treat you without righteousness. (S. 20) P.

5-1715. For a son to avenge the father's murder in three years, it will not be too late. (V. 830) P.

6-1716. "When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother." (M. 7: 2: 7) L. C. 2: 357.

7-1717. If you kill a man, you must give life for life; if you deceive a man to his death, you need not give a life in exchange. P.

8-1718. "Recompense injury with justice and recompense kindness with kindness." (C. A. 14: 36: 3) L. C. I: 152.

9-1719. "With an enemy who has slain his father, one should not live under the same heaven. With the enemy who has slain his brother, one should never have his sword to seek (to deal vengeance). With the enemy who has slain his intimate friend, one should not live in the same state (without seeking to slay him.)" (L. K. I: 27) S. B. 27: 92.

10-1720. The Superior man takes three years to revenge an enemy; the mean man has his revenge at once. P.

has been shown a favor, it must be repaid. To fail to make an adequate return would mark one as not understanding real Li. One always expects a favor to be rewarded in some way. This idea of justice is most thoroughly ingrained in their lives.

If one has lived an evil life, it will be necessary for him to repent¹ before he can receive the blessing of the gods.^a If trouble arises² or death approaches,³ it is the first thing of which one should think.⁴ One becomes sorry for his evil,⁵ because he sees it will shut him out from blessings he desires,⁶ or will cause him suffering⁷ he would escape.^{8-b} It is not through a motive of love for any being,⁹ but rather with an idea

Repentance

of self-protection,¹⁰ or a desire for pleasure.¹¹ But even with this

改過過日減、莫問能不能、但問肯不肯。

頭來悔不及。

1729 急行改過登覺岸、屠夫放刀成佛果。

1730 懺悔超度。

1731 爲善善日增、

有彌天的罪過、當不得悔改二字。

1727 孽海茫茫、回頭是岸。

1728 馬到臨崖收轡晚、禍至

看經。
1724 遷善常如風之速、改過常如雷之烈。

1725 人誰無過、過而能改、善莫大焉。

1726 人

1721 浪子回頭無金不換寶。

1722 一失足成千古恨、

再回頭是百年身。

1723 無錢方斷酒、臨老始

1—1721. "A Prodigal's repentance is a priceless treasure." Sc. 2157.

2—1722. "One slip of the foot involves a thousand ages of remorse; turn once more your head (repent) and you may live an hundred years." (C. D. 2: 2: 12) Sm. 260.

3—1723. "When your money is spent you cut off wine; when growing old you turn to the sacred books." (H. W. 7.) Sc. 2059.

4—1724. One should move towards good, with swiftness like that of the wind; he should correct his faults with fierceness like that of thunder. (S. T. 142) P.

5—1725. "Who is without errors? But there can be no greater excellence than for a man to reform and put them away." (T. D. VII: 2) L. C. V: I: 290.

6—1726. "A man may have the sky full of his guilt, but it is nothing as against the two words repentance and reformation." Gi. 11910.

7—1727. The evil sea (the world) is vast, turn the head and you are at the shore. i.e. Repent. P.

8—1728. When your horse is on the brink of a precipice it is too late to pull the rein; when calamity is upon you repentance is too late." Sc. 738.

9—1729. Quickly do the works of repentance, and you will be upon the conscious shore; butchers drop your knives, and become Buddhas as a result (A. S. 11) P.

10—1730. To repent and help others over. (L. G. S. 48) P.

11—1731. "Do good and good days will be added unto you: reform and evil days will diminish. Dont ask can I, or can I not, only ask am I willing or not." Doo. 495.

a. See proverbs 374, 947, 948, 2243, and 2253.

b. See proverbs 1827, and 2298.

idea, poor as it is, if one believes and calls on Amitabha Buddha, salvation is possible. Consequently, the doctrine is prominent in their religion,¹ and is practiced in order to put oneself right² with the gods and thus gain their blessings.

One of the most prominent religious doctrines is that of quietism.^a Here one learns that the freer,³ deeper life does not come through strife and searching, but by putting oneself in accord with the Tao,⁴ and peacefully going with its movement. Should any cause for trouble arise, one should not get excited⁵ and angry,⁵ but should tranquilly⁶ yield to circumstances^{7-c} or men,⁸ and he will win by his very non-resistance.⁹ One gains strength by being

處且饒人。

1740 處世讓一步爲高、待人寬一步是福。

1738 謙讓恭敬、先人後己、有善莫名、有過莫辭。

1739 能下手時方下手、得饒人

由道、言必由信。

1736 忍一句、息一怒、饒一着、退一步。

1737 非淡泊無以明志。

1732 君子不念舊惡。

1733 君子以見善則遷、有過則改。

1734 自在逍遙。
1735 動必

1—1732. A princely man does not remember the former vices of others. Used of one who does not hold a grudge. (D. C. 87) P.

2—1733. When a Superior man sees the good he moves towards it; if he has faults he corrects them. (I. K. 2: 2: 18) P.

3—1734. Free and unrestrained. i.e. At peaceful ease. (F. S. 7: 7) P.

4—1735. Movements must of necessity follow the Tao; words must of necessity depend upon sincerity. (N. S. 4: 4) P.

5—1736. "Endure provocation, repress wrath, forgive an offense, and yield a point." (H. W. 4) Sc. 1855.

6—1737. Being tranquil and having few desires, one manifests his high aim. Used to exhort one to leave off the desires and passions of the world. (S. S. 5: 3) P.

7—1738. One who is yielding and reverent places man first and self second; if he does a virtuous deed, he does not seek fame; if at fault, he does not make excuses. (N. S. I: 2) P.

8—1739. If you are able to do a thing, put your hand to it; if you can forgive a man, forgive him. i.e. Be yielding. P.

9—1740. "Here on earth it is noble to yield even one step; and it is happiness to treat men with even a little generosity." Sc. 1867.

a. To this end Chuang Tzu says: "Resolve your mental energy into abstraction, your physical energy into inaction. Allow yourself to fall in with the natural order of phenomena, without admitting the element of self."—(Musings of a Mystic.—L. Crammer-Byng. P. 19.) "Learn to know Tao is the way of nature; allow yourself to drift, to merge into nature."—Yang Chu's Garden of Pleasure.—Introduction.—L. Crammer-Byng. P. 19.

b. See proverbs 1623 to 1637.

c. See proverb 27.

able to bend before the winds¹ of adversity.² As he learns to be placid³ his power increases,⁴ for the Tao is permeating him.^a Then this would teach one to try to learn to be passive,⁵ in the belief that in yieldingness⁶ and quietism is to be found real power.⁷ He will win the greater life^b if he will retire from the world, and in calmness practice this serenity of the mind,⁸ and act with the flow of the universe. Here he will gain the vision of the self as a part of nature. This is one of the teachings which helps to lead men to find peace⁹ in the hermit's life.¹⁰ It is a belief which runs through all the religious thought

Quietism

泉水清、出山泉水濁。

分、天空地闊、心田培一點、子種孫耕。

1748 寂然不動。

1749 擺脫塵埃。

1750 在山

一分退讓、討一分便宜。

1745 清靜無爲。

1746 讓人三分未算癡。

1747 世事讓三

1741 風大隨風、雨大隨雨。

1742 讓人非我弱、守己任他強。

1743 恐傷和氣。

1744 學

1-1741. "Yield to circumstances. Lit. If the wind is strong, yield to the wind; if rain be heavy, yield to rain." Sc. 1973.

2-1742. "One may give way to another, and bear with his bluster; not from weakness, but from self-control." Sc. 1868.

3-1743. Afraid of wounding the harmony. Used of one who yields to avoid quarrelling. P.

4-1744. To learn one tenth of yieldingness is to receive one tenth of advantage. (G. Y. X. 8) P.

5-1745. Perfectly quiet, without action. (L. G. S. 92) P.

6-1746. "Because man yields somewhat to others he is not a fool." Doo. 497.

7-1747. In the affairs of the world yield three-tenths, for Heaven is boundless and Earth is wide, cultivate the fields of your heart and your sons will plant and your grandsons reap a harvest. (G. Y. 38) P.

8-1748. Undisturbed by passions. (I. K. III: 3) P.

9-1749. To get rid of the dusty road. i.e. To get rid of vice, and all that obscures the mind. (Y. S. G. 62) P.

10-1750. The spring water on the mountains is pure, after it leaves them it becomes muddy. i.e. Quietism as opposed to the world. (唐詩) P.

a. The Tao is described as that which "moves, not because it chooses to move nor because it knows that it is wise or good to move; it moves involuntarily, unconscious of movement. Thus lightly floating will you also return into Tao, and when you are returned you will know it not, for you yourself will be Tao."—The Rhythm of Life. Trans.—M. E. Reynolds. P. 28.

b. In the Taoist faith there is a Free Heaven and an Unrestrained Heaven, in which the immortals dwell.

of the Chinese, coloring their other doctrines,¹ and helping to develop a peace loving people.²

One way of obtaining blessings is through fasting.^a This does not necessarily mean to cease eating altogether,³ but may also be the excluding of meat from one's diet for a certain space of time. These kinds of fasts^b

Fasting

人。	眉事、	段。	步、	1751
1753	天下	1752	終身讓路、	終身讓路、
齋必變食。	應無切齒	平生不作皺	不失一	不枉百

1—1751. "Lifelong c.ncession of road and dyke; neither loses a hundred paces nor a single plot." Sc. 1863.

2—1752. If during one's life one does nothing to cause another to frown, in the world there will be no one to gnash his teeth at him. (H. W. 2) P.

3—1753. In a fast there must necessarily be a change in food. i.e. To manifest the sincere heart. (C. A. X: 7: 2) P.

a. See proverb 1199.

b. Some of the numerous fasts of the Taoists and Buddhists are:

1. The unbroken fast (長齋). This is continuous from one year's end to another.

2. The short fast (短齋). This is for a definite number of years.

3. The three, six, nine fast (三六九齋); observed on the 3rd, 13th, 23rd, 6th, 16th, 26th, 9th, 19th, and 29th of each month. The one, four, seven fast (一四七齋); observed on the 1st, 11th, 21st, 4th, 14th, 24th, 7th, 17th, and 27th of each month. These are kept for vows which may be made to any idol.

4. The occasional fast (花齋). This has no definite fixed time.

5. The Goddess of Mercy fast (觀音齋 or 二六九齋). This is usually observed from the 1st to the 26th (sometimes only from the 18th to the 20th, and sometimes the entire month) of the 2nd, 6th, and 9th months. In the 2nd because the 19th is her birthday, in the 6th because on the 19th she attained the Tao, and in the 9th because on the 19th she entered the pantheon.

6. The Sun's fast (太陽齋). This occurs twice a year, on the nineteenth of the Second Month, and the nineteenth of the Eleventh Month. It is kept for the forgiveness of sin.

7. Buddha's birthday fast (佛生日齋). This is on the eighth of the Fourth Month, Sakyamuni's birthday. It is for the seeking of protection.

8. Ti Tsang's fast (地藏齋). This is on his birthday, the thirtieth of the Seventh Month. It is for protection against demons, forgiveness of sins, and escape from sufferings in Hell. It is for three days.

9. Seeing the stars fast (見尾齋). With this fast they abstain during the day, and eat after the stars come out.

10. Washing the pots fast (洗鍋齋). This is usually from the twenty-eighth of the Twelfth Month to the fourth of the First Month, but must include the thirtieth and first. During this time all kitchen utensils are cleaned, incense is burned, and no fire is permitted in the stove.

11. The parent's fast (父母齋). This usually occurs on one's birthday, and is in memory of the parents, in thankfulness for the life they have given. Incense is burned to Heaven and Earth, and the ancestral tablets worshipped. It is for the help of one's parents in the other world.

12. The beginning and end of the year fast (年頭年尾齋). It is on the thirtieth of the old year, and the first of the new. It is the day all the gods are supposed to come down and examine into the affairs of men. It is in preparation for that event. As all the gods are present, it is one of the most valuable fasts. This and number nine have been combined.

These are the best known fast days only.

are numerous,¹ and for many purposes.² Their observance fixes one's mind on religious things,³ and thus strengthens his life. They are often the result of a vow to some god, made as a pledge of one's thanksgiving, in case his prayer should be answered. The priest and hermit should do so frequently. It is a part of the program of the temple. One who has not entered the orders, and yet keeps the regular fasts, is considered very religious.⁴ They are a special method of gaining the favor and help of the gods.

A part of the way to gain perfect enlightenment is through contemplation.^a It is on the road to Buddhahood. Through meditation⁵ on what is good, one hopes to purge his heart of all that is evil.⁶ If one wishes to enter this state he must seek out a quiet

着
根。

1758

一日不念善、諸惡自皆起。

1759

浮萍墮水、尋不

散齋於外。

1757

李翠蓮要吃齋、他丈夫勸他開。

1754

坐如尸、立如齋。

1755

齋戒沐浴。

1756

致齋於內、

1—1754. Sit like a corpse,^c and stand as though in a fast. Used to teach the young decorum. (S. S. III: 2) P.

2—1755. To keep the fast cleanse^b the body. (M. IV: II: 25: 2) P.

3—1756. To carry out a fast is from within; to break a fast is from without. i.e. The sincere heart helps one to keep a fast, but the temptations from without urge one to break it. (S. S. II: 4) P.

4—1757. "The vow of rigid fasting—'twas Li Ts'ui Lien^d would take it; her husband kept exhorting her to give it up, and break it." Sm. 214.

5—1758. "If for one day one does not meditate upon goodness, all (kinds of) wickednesses will spring up of themselves." Bu. 82.

6—1759. Floating duckweed, on water, cannot find a root. i.e. No hindrances. Used of the Buddhist's freedom from the cares of the world. (L. G. S. 173) P.

a. See proverb 1200.

b. The usual custom, among Confucianists, is to fast in preparation for offering sacrifices.

c. "In sacrificing to the departed someone—a certain of the descendants if possible, was made the 尸, or 'corpse,' into whose body the spirit of the other was supposed to descend to receive the worship."—Chinese Classics.—J. Legge. II: 276, note 4.

d. Li Ts'ui Lien was a "celebrated woman of the T'ang Dynasty, who lived in the district of T'eng Hua Hsien in Shansi. She is represented to have been very devout, and became in fact a pattern of Buddhistic good works. Her husband, however, did not approve of her proceedings, and exerted every effort to persuade her to give up her pious practices, but in vain. After a domestic unpleasantness of unusual violence, Li Ts'ui Lien hung herself, and thus became immortal as a martyr. The Buddhist priests have a book which bears her name, called Ts'ui Lien Pao Chuan (翠蓮卷寶), setting forth her merits in abandoning her husband and her children, and devoting herself to a life of piety. This book is often chanted at the Buddhist masses known as ta-chiao (打醮), which are largely patronized by women."—Proverbs and Common Sayings.—A. H. Smith. P. 213.

place.¹ This is usually found in some temple. Then he must seat himself² crosslegged, and with folded hands,³ assume, as nearly as he is able, the attitude of the images of Buddha.

Contemplation

With half-closed lids, he must focus his eyes upon the tip of his nose, and it must point at his heart. He must remain as immovable⁴ as the idol⁵ itself. He must forget the seven passions and six desires,⁶ make his mind as blank as possible,⁷ and then let it dwell on the principles of Buddhism. The ideal is in this way to pass into a trance,^a in which time will be forgotten,⁸ and he will see clearly the realities of the universe.^b Men have been known to spend hours at a time in this state.⁹ By this method one hopes to receive the real enlightenment,¹⁰ which will make him more godlike, and will advance him on his way¹¹ to Nirvana.

One of the first things one must realize, if he would have a true knowledge of the universe, is that material things are empty

禪入定。	1764	1760
1768 本心發現。	如木雕泥塑。	深居簡出。
1769 無罣無礙、成就正果。	1765 脫離紅塵。	1761 靜坐常思已過、閒談莫論人非。
1770 身送入空門。	1766 丟了眼前紅塵、得了那邊青天白日、	1762 抱膝長吟。
	1767 坐	1763 立志不動。

- 1-1769. To dwell in seclusion and seldom come out. (Y. 4) P.
- 2-1761. Sit quietly and constantly think of your own faults; when talking do not discuss the faults of others. (G. Y. X. 27) P.
- 3-1762. To clasp the knees and constantly chant. i.e. Quiet, or undisturbed. (Y. 4) P.
- 4-1763. To fix one's resolution and not be moved. (F. S. D. I: 134) P.
- 5-1764. Like carved from wood, or made of clay. i.e. When one has entered into the state of contemplation. (F. S. 8: 11) P.
- 6-1765. To escape from the red dust. i.e. To leave that which obscures the sight for the existence of Buddhism. (Y. S. G. 47) P.
- 7-1766. To drop off the red dust from before one's eyes, and thus gain that clear heaven and bright sun on the other side. i.e. To leave the world, and its desires. (Y. S. G. 47) P.
- 8-1767. To sit in meditation, and enter the state of abstraction. Used of one concentrating on anything. (L. G. S. 104) P.
- 9-1768. The original heart is manifested. i.e. One is free from the affairs of this world. (Y. S. G. 32) P.
- 10-1769. He who is without hindrance or anxiety, is able to enter the path of perfection. i.e. Able to reform his own life. (F. S. 6: 9) P.
- 11-1770. The body has entered the empty door. i.e. He has become a Buddhist priest. (L. G. S. 108) P.

a. See proverb 1200.

b. See proverb 718.

and vain.¹ Man in trying to find the highest religious values is led to turn from the outward sensuous² things of life^b to the inner treasures of the soul. He sees the emptiness of acquiring this world's possessions.³ Gold, silver,⁴ and wealth of all kinds⁵ are really worthless and a harm, because they delude one. Position and honor are things of but a moment.^{6-c} The wisdom and thought of men is weak and useless. Life⁷ passes like a dream.⁸ Even children and home⁹ are transitory, and after one has gone through Hades they are not again recognized.^d

Emptiness

看得浮生總是空。

1779 妻也空、子也空、黃泉路上不相逢。

換了多少主人翁。

1776 看透人情總是空。

1777 人生是個泡影。

1778 南來北往走西東、

1773 大廈千間、夜眠七尺。

1774 金也空、銀也空、死後金何曾在手中。

1775 田也空、地也空、

1771 若要世人心裏足、除非南柯一夢回。

1772 生前枉費心千萬、死後空持手一雙。

1-1771. If you wish the hearts of the men of the world to be satisfied, the only way is for them to have Nan K'o's dreams, and return. i.e. Man's heart is never satisfied until he sees the vanity of the world. P.

2-1772. While living, one vainly spends the life in acquiring the things of this world; but at death, one goes empty-handed. P.

3-1773. In a great mansion of a thousand rooms, at night one can only sleep on seven feet. i.e. Wealth is vain. (H. W. 8) P.

4-1774. "Gold is vain, silver is vain, dead you cannot them retain." i.e. They are only yours for a little time. (N. F.) Sc. 1763.

5-1775. Fields are vain and land is vain their owners have changed many times. i.e. Why covet them, when they soon go. (N. F.) P.

6-1776. When one understands man's social relationships, he sees that everything is empty. P.

7-1777. Man's life is a glittering bubble. i.e. Unreal. (L. G. S. 100) P.

8-1778. Coming from the south and going to the north, traveling from the west to the east; as you look upon floating life, all is empty. i.e. As all things are empty, why strive for gain. (N. F.) P.

9-1779. "Wives are vain and children vain. In Hades they ne'er meet again." i.e. Relationships are short-lived. (N. F.) Sc. 1763.

a. Shün Yü Fen (淳于棼) dreamed he became a son-in-law of the king of Huai (槐), and was made governor of Nan K'o (南柯), with great pomp and ceremony. Before long enemies attacked and defeated him. His wife died. The king became suspicious, and caused him to be sent home in disgrace. Whereupon he awakened and found himself lying under a huai tree. The dream convinced him of the emptiness of the affairs of the world, and caused him to become a Buddhist recluse.

b. See proverb 885.

d. See proverb 2196.

c. See proverb 2253

Life is void of real value. "Everything¹ is emptiness,² and emptiness is everything."³ So one should not think of the present but look forward to the endless future.^{4a} When one realizes⁵ the unreality⁶ and vanity of all⁷ things,⁸ he is crossing the threshold to a deeper knowledge.

If one would win that which is best, he must destroy the passions and desires⁹ of the flesh. They lead one into sin,¹⁰ and bind him body and soul. Just as everything is empty,¹¹ they are abnormal, are not a real part of the universe, and must be left behind,¹² if man would reach the higher life.¹³ He must be

**The Destruction of the
Passions and Desires.**

木死灰。	1787	間枉走一場。	1780	日也空、月也空、來來往往有何功。
1792 清心方能寡欲。		1784 天也空、地也空、人生杳杳在其中。	1781	四大皆空。
	1788	脫却情欲。		
	1789	無底之壑。	1782	色卽是空、空卽是色。
		1785 空口說白話。		
	1790	慾心難厭如谿壑。	1783	空在人
	1791	槁		

1—1780. The Sun is vain, and the Moon is vain, what merit is there in their comings and goings. i.e. Why struggle for a living. (N. F.) P.

2—1781. The four elements are all empty. Used in criticizing a priest, when he forgets and acts like a layman. (L. G. S. 191) P.

3—1782. "Everything is emptiness, and emptiness is everything." Used in exhorting men not to be anxious. (B. L.) Gi. 9602-P.

4—1783. He vainly lived among men; to no purpose he walked across the plain. i.e. One who has wasted his life. (Y. S. G. 42) P.

5—1784. Heaven is vain and Earth is vain, and the life of man is vague, in their midst. i.e. Life passes quickly. (N. F.) P.

6—1785. The empty mouth speaks vain words. i.e. Words are empty. (L. G. S. 98) P.

7—1786. Ten thousand objects are all empty. i.e. Everything is empty. (L. G. S. 92) P.

8—1787. When one has followed his destiny for a hundred years, he looks back and sees that all things are empty. (C. D. III: IV: 18) P.

9—1788. To put off and reject the passions and desires. (Y. S. G. 99) P.

10—1789. A bottomless pit. i.e. There is no end to the desires. (L. 87) P.

11—1790. The desires of the heart, which are hard to satisfy, are like a ravine. i.e. Cannot be filled up. (Y. S. 3: 2) P.

12—1791. "Rotten wood and dead ashes, —utterly destitute of passions and desires." Used of one who is worthless, or lacking in ambition. (Y. S. III: 3) C. C. E. 440-P.

13—1792. A pure heart has few desires. (L. G. S. 112) P.

a. See proverb 883.

b. According to the Buddhists, the four elements are earth, water, fire, and air.

free from all strivings.¹ This must be carried even to the point of suppressing the wish for continued existence.² So one must win the light over the dead self of the present. When man is thus able to suppress himself^a he is well on the road to the highest attainment.

When man in the life of contemplation destroys his desires and comes to realize the emptiness of all things,³ he soon goes on to the final step and believes in the non-existence of the material world.^b That which the senses of man tell him exists is a delusion.⁴ So man passes his life in the midst of the unreal,⁵ and his ambitious strivings are after a chimera. Nothingness is really the power and substance of everything. All reality is this nothingness. One who understands this, and orders his life accordingly has reached the highest point of wisdom possible for man.

Non-existence

The most zealous of the Buddhists⁶ are Vegetarians.^c Their desire is to keep all the doctrines.⁷ Their zeal usually shows itself in abstaining from the eating of meat,^d in prayer, in offering incense,

在家、出家修道。

宇宙茫茫。

1798 善男信女。

1799 見生老病死、苦、不樂

1775 渺渺茫茫、空無所着。

1796 鐘空花水月。

1777 大千世界、

1783 不見所欲、使心不亂。

1794 不生不滅、不增不減。

1—1793. Look not upon your desires, and your heart will not be confused. P.

2—1794. Neither being born again nor dying; neither increasing nor diminishing. i.e. He has entered Nirvana. (B. L.) P.

3—1795. Vastness, vagueness, emptiness, nothing is fixed. Used of anything you cannot make head nor tail of. (L. G. S. 63) P.

4—1796. The flowers in a mirror, and the moon in the water. i.e. False. Used to exhort one to let something pass as of no importance. (L. G. S. 99) P.

5—1797. In a world a thousand years old, Heaven and Earth are vague. (L. G. S. 1) P.

6—1798. A good man; a faith woman. i.e. Very religious. (Y. S. G. 9) P.

7—1799. When one sees the bitterness of birth, old age, sickness, and death, he is not willing to remain at home; but would leave home and cultivate the truth. i.e. Become a priest. P.

a. See proverbs 876, and 1737.

b. See proverb 907.

c. See proverbs 942, 995, 1493, 1533, 2131, 2253, and 2264.

d. Sakyamuni gave as a reason why one should not eat meat, that all life comes from Buddha, and consequently in killing we offend him. One should remember that in the great Wheel of Transmigration one's own ancestors may now be in the world in the form of an animal. So in destroying life one might be causing his own ancestors and relatives to suffer. Also in killing and eating, it might become one's lot to be condemned to come back in the form of the animal he has killed, to be in turn slaughtered and consumed. The Vegetarian belief constitutes the Chinese people into a great society for the prevention of cruelty to animals.

in the repeating of the sutras, and in good works.¹ Aside from the priesthood, all lay members,² who wish to perform some religious act of virtue, may take upon themselves the Vegetarian vows³ and thus gain special merit.⁴ Some take an oath to refrain from meat for one day, a month, or a week, while the most religiously inclined⁵ will pledge themselves to total abstinence. If they sincerely live up to these vows they are well pleasing to the gods.⁶ One who has taken them must keep them, or all kinds of trouble will come upon him.⁷ The fear of calamities often prevents one from breaking the vows of abstinence. They are usually, when taken by a layman,^a a pledge to some god as thanksgiving for an answered prayer. So those who take them are usually the most deeply religious natures in the community, and those who turn away from Vegetarianism and break them are very few.

In the doctrines one has set before him what he must think and do, if his life and worship is to be well pleasing to the gods. The

事可做。

1836 吃齋又開齋、災禍一齊來。

保平安。

1804 吃齋一世、不如散事一場。

1835 人常咬得菜根、則百

1802 不孝父母吃甚素、不聽教訓枉修行。

1873 魚生火、肉生痰、羅知菜

1801 塑像棲神、書歸奉親、造院居僧、盡往救貧。

1811 齋親道友。

1—1800. You make an image for a god to dwell in, why not return and serve your parents; you build a monastery for priests to dwell in, why not go and save the poor. (G. Y. X. 39) P.

2—1801. Vegetarian relatives and religious friends. Used in speaking of Vegetarians combined for some wrong purpose. P.

3—1802. If you do not obey your parents what Vegetarian vows can you take? If you do not listen to their teaching it is in vain that you cultivate good actions. (H. H. 21) P.

4—1803. Fish produces fire; flesh produces phlegm; green vegetables and bean curd will protect and give peace. Used in defense of a Vegetarian diet. P.

5—1804. "To be a life long vegetarian is not to be compared to dispelling one difficulty,—as a quarrel, or poverty." Gra. 245.

6—1805. The one who constantly eats vegetable roots can do anything. (S. S. VI: 17) P.

7—1806. If one takes, and then breaks the Vegetarian vows, all kinds of calamities will come at once. Used by priests in urging others to be faithful. P.

a. Those who take the Vegetarian vows, never to eat meat, yet remain in the home are called Chai P'o (齋婆), and Chai Kung (齋公). They do not shave the head. They go at times and live in the temples for awhile. They always use the rosary having 108 beads.

doctrines show him that all good and evil acts¹ must at least balance² themselves,^a and that the only real, worthwhile things are one's relations to the Unseen World, and his own endless future. They all prepare him to worthily take his place in society, and in the system of the universe. From them he gets the basis of his thought life and his actions, and from them he receives his instructions³ for entering into relationship with the gods.

The Value of the
Doctrines

進門、修行在
各人。

無門、惟人自
召。

1809
師傳引

善之家、必有
餘殃。

1808
禍福

1807
積善之家、必
有餘慶、積不
惡

1—1807. "The family that stores up virtue will surely have an abundance of blessing; the family that persists in wrongdoing will surely hand down a store of calamities." (I. K. I: 12) Daw. 7-8.

2- 1808. "Misfortune and fortune have no door, men themselves incur or win them." (T. 1) Wie. 245.

3—1809. The priest can lead one to enter the door, but to cultivate the moral conduct lies with each man, i.e. You cannot make a man be moral. (Go. 136) P.

a. See proverb 1863.



The Rewards of Merit. Happiness, Emoluments, and Longevity.

REWARDS AND PUNISHMENTS.^a

報

The System of
Rewards and
Punishments

The way of Heaven is to bless the virtuous¹ and send misfortune² upon the evil one.^b It is His method of ruling the universe in justice.³ It is the law by which system is maintained in the world. It makes possible a plan by which man may determine his actions, and make himself conform to what is right. In accomplishing His purpose Heaven⁴ has certain spirits which assist Him. Man has living within him the San^c Shih^d (三尸神).⁵ who each Ken Shen Day

日、輒上詣天曹、言人罪過。

者居之。

1814

又有三尸神、在人身中、每到庚申

災橫禍、不入慎家之門。

1813

天命無常、惟有德

明、不照覆盤之下、

刀斧刀雖利快

不加無罪之人、非飛

1810
天開眼。

1811

當以勸善、罰以懲惡。

1812

日月雖

1—1810. Heaven has opened His eyes. i.e. One is receiving his recompense. (S. Y. 4: 103) P.

2—1811. "Rewards are used to stimulate goodness; punishment to repress evil." (Pe. 215) Sc. 2425.

3—1812. "Though the sun and moon be bright, their rays cannot reach under the inverted bowl; though the sword of justice be swift, it cannot slay the innocent man; nor can sidelong mischance penetrate the doors of the careful." Dav. 113.

4—1813. Heaven will not be invariable; only those with virtue are permanent. i.e. Heaven punishes vice. Used to exhort one in office when his acts are evil. (F. S. 7: 10) P.

5—1814. "There are also the Spirits of the San-Shi within men's bodies, and on the arrival of each Keng-shen day they hasten aloft and proceed to the Heavenly courts to report the crimes and transgressions of men." Doo. 248.

a. "The Buddhist doctrine of Rewards and Punishments has taken a strong hold of the Chinese conscience, as numerous familiar sayings constantly quoted, pasted up in temples, or cast into inscriptions on temple bells abundantly show."—Chinese Proverbs and Common Sayings.—A. H. Smith. P. 260.

b. See proverbs 306, 348, 474, and 1659.

c. See proverb 85.

d. Each man has in his body the San Shih, or three formless spirits. 1. P'eng Chü (彭倨), or the Shang Shih (上尸), is green in color, and is located in the head. 2. P'eng Che (彭質), or the Chung Shih (中尸), is white, and is in the abdomen. 3. P'eng Chiao (彭矯), or the Hsia Shih (下尸), is blood

(庚申日) report^a his doings. In the kitchen is the little God of the Hearth, who also sees one's good and bad deeds. Not far from his home is the God of the Soil (土地). While on New Year's Eve all the spirits¹ descend² to investigate man's record for the past year. It is the duty of these spirits to keep Heaven informed of one's actions. He makes a record of one's deeds, and then proceeds to recompense him through other spirits whose duty it is to carry out the punishments. If they have been very wicked a fire, the thunder-bolt,^b or some other calamity is employed. For the lesser sins a year or two is cut off of one's life,^c or suffering, poverty, and distress are sent. On the other hand the one living virtuously receives fortune and numerous blessings.^{3-d} In this way Heaven governs⁴ his world, rewarding the righteous, and punishing⁵ the evil.²

Sooner or later every man's deeds will be recompensed. Each act has its corresponding reward⁶ or punishment.⁷ Owing to the omniscience of Heaven, nothing can be hid from Him;⁸ so as they

的 牆。	有 早 晚、 禍 福 自 不 錯。	賞、 惡 者 有 罰。	福 壽 雙 全、 天 也 不 公 平 了。	1817 現 世 現 報。	1815 諸 佛 神 下 界、 察 民 間 善 惡。
	1822 沒 有 不 漏 風	1820 隨 業 受 報。	1819 善 者 有	1818 這 沒 德 行 的 人、 若 是	1816 天 衆 神 下 降。
		1821 報 應			

- 1—1815. "All the Buddhas descend to earth to examine the good and evil deeds of men." *f* C. G. 37.
- 2—1816. All the gods descend from heaven. (L. G. S. 45) P.
- 3—1817. In the present life to receive a recompense. P.
- 4—1818. "If the wicked men were happy and enjoyed a long life, Heaven would be unjust." (T. 44) *Wie*. 291.
- 5—1819. "The virtuous will be rewarded, and the wicked punished." *Gi*. 3332.
- 6—1820. According to the work will be the reward. (D. T. II: 12) P.
- 7—1821. "Retribution must come early or late, calamity or good fortune will follow as a matter of course." *Daw*. 93.
- 8—1822. There is no wall through which wind cannot pass,—nothing can be concealed, murder will out. (V. 474) P.

colored, and is in the feet. They desire one to die, as they can then become real demons, and be free to go where they please. They are especially dangerous on Ken Shen Day, at which time they try to throw the body into confusion, and make one do evil, so the demons which on that day are present can report the offenses and cause trouble.

a. The cycle is determined by the possible combinations of the ten heavenly stems (天干) with the twelve earthly branches (地支). The stem Ken and the branch Shen can combine only once in sixty days.

On Ken Shen Day, the Northern Emperor opens all the doors of sin, and calls on all the demons and spirits to repent. He then judges of the evil and good of men, and makes a record of his findings.

b. See proverb 293.

c. See proverbs 85, 171, and 1361.

d. See proverbs 1363, and 1370.

e. See proverbs 306, and 1663.

f. For this reason incense and fire-crackers are used on this night.

are sent by His decree¹ they are sure of fulfillment. He will not send correction, if it is not needed.^a Knowing this man can with a clearer knowledge plan his acts and life.

The Certainty of
the Recompense

Realizing that if one follows the Tao he is certain of blessing,² is a stimulus to right living³ and the practice of good works.⁴ Knowing that if one sins there is retribution,⁵ and that there is no possibility⁶ of escape,^{7-b} should deter one from evil and the storing up of vice.⁸ As one thinks of the fact that on every side are unseen enemies, who would delight in man's destruction, and that they can be safely guarded against only by a virtuous life, should lead him to a greater carefulness. The certainty of eventual recompense⁹ for every act,

頭終有報、高飛遠走也難逃。

忙。 1829 公修公德、婆修婆得、不修的不得。

1830 總有一天穿袍的日子。

1831 善惡到

死不入地獄。

1826 無德不報。

1827 善惡之報、如影隨形。

1828 光棍跳過牆、暫躲一時

必降之福、凶人語惡、視惡行惡、一日有三惡、三年、天必降之禍。

1825 生不入官門、

1823 人害人不死、天害人纔害死了。

1824 吉人語善、視善行善、一日有三善、三年、天

1-1823. Man may injure man and he does not die, but if Heaven injures man he will die. P.

2-1824. With a good man his words, what he looks upon, and his actions are good, if he daily does these three in three years time Heaven will certainly send happiness to him. With the evil man his words, what he looks upon, and his actions are evil, if he daily does these three in three years time Heaven will certainly send calamities to him. (T. Y. 2) P.

3-1825. If in one life you do not enter yamens; in death you will not enter Hell. i.e. He will be among the good souls. P.

4-1826. "Every good deed has its recompense." (Sh. K. II: 6) L. C. IV: II: 514.

5-1827. The reward of virtue and vice is like shadow following substance. (T. 1.) P.

6-1828. A tough jumping over a wall, for the moment trying to escape. i.e. Escape is really impossible. (V. 366) P.

7-1829. For the works of the father-in-law, the father-in-law receives; for the works of the mother-in-law, the mother-in-law receives; if one does not work he will not receive. i.e. Every-one works for his own reward. P.

8-1830. "There must come a day when the tumour will be punctured." i.e. There will be a day when the evil will be revealed. Sc. 2429-P.

9-1831. "Virtues and vices when they come to a head, will finally be recompensed; though you fly high or wander far, you cannot escape." Doo. 283.

a. See proverbs 364 and 407.

b. See proverbs 314, 326, 353, 354, and 2322.

whether good¹ or evil,² should lead one to follow the Way.

Heaven has seen fit to ordain that the practice of the virtues shall be rewarded.^{3-a} He has for all time linked goodness and happiness^b together.⁴ Righteousness is the one thing that can overcome vice, and guard one's life from the many dangers that beset it.⁵ Prosperity cannot be won by striving, nor through the violence of men, but is the recompense for right living. Virtue is profitable,⁶ and all the plotting and opposition of evil men cannot thwart the will and justice of Heaven. He protects the good and bestows⁷ blessings upon him.^d If man has a sincere and humble⁸ heart his acts of benevolence will not be useless. An honest⁹ life and purpose¹⁰ is sure to succeed.^{11-e} So one can plan his future,

Virtue is Rewarded

1841 有心爲善、雖善不賞、無心爲惡、雖惡不罰。

1842 老實常在、脫空常敗。

多有厚賞。

1838 人有好心、總有好報。

1839 滿招損、謙受益。

1840 凡事從實、積福自厚。

1834 種好的、出好的。

1835 要求順子、先孝爹娘。

1836 謙和終有益、強暴必招災。

1837 功

1832 爲善福報、作惡禍臨、報應迅速、毫髮不紊。

1833 驚馬自受鞭策、愚人終受毀捶。

1-1832. Those who are good will be rewarded with blessings; calamities will come upon those who are evil; rewards or punishments come speedily without a hair's breadth of deviation. (A. S. I.) P.

2-1833. "The slow horse is destined to receive the whip; the worthless man will finally receive punishment." Doo. 280.

3-1834. Plant the good and good will come forth. (Go. 81.) P.

4-1835. "If you would pray for dutiful children, first show filial piety to your father and mother." i.e. Filial children come only as a reward. Sc. 2173-P.

5-1836. "The mild and gentle must ultimately profit themselves; the violent and fierce must bring down misfortune upon themselves." Daw. 78.

6-1837. "Where there is much merit, there is great reward." (S. K. I: 4) P.

7-1838. If man has a good heart he will have a good reward. (Y. G. 162) P.

8-1839. "Pride brings loss, and humility receives increase." (Sh. K. II: II: III: 21) L. C. III: 65.

9-1840. "In everything practice honesty, by so doing, you will assuredly store up much happiness." Daw. 17.

10-1841. "He who does what is virtuous, and does it of set purpose (to be seen of men) will not be rewarded, although his act was virtuous; he who without a set purpose committed wickedness, may not be punished for the wickedness which he did." i.e. Rewards and punishments are not determined by the outward acts. Sm. 347-P.

11-1842. "Honesty always brings success, dishonesty ever defeats itself." Daw. 29.

a. See proverbs 375 and 1510.

c. See proverb 1288.

e. See proverbs 1370, and 1747.

b. See proverbs 400 and 1446.

d. See proverb 358.

secure in his faith, and certain he has made no mistake.¹ Not alone is his joy to be of this life, but his stored up merit reaches forward for countless years.^a It is the will of the Sovereign of the universe^b that the virtue filled life² shall have its reward.

It is the Way of Heaven that evil shall be punished.^{3-c} Man cannot think that he can indulge the passions and desires, that he will not be discovered,^{4-d} and that there will be no results⁵ from such acts,⁶ for as effect follows cause so recompense follows wrong doing.^{7-e} All kinds of calamities⁸ are sent upon the vicious.⁹ One who recklessly lives a life of evil should stop and think of the retribution sin carries within itself. Ill-gotten wealth^{10-f} or pleasure is a harm, for it leads one into

Vice is Punished

無折磨。

1852 賊不等三年。

1849 爲善最樂、爲惡難逃。

1850 種麻得麻、種豆得豆。

1851 惡人方遭劫難、好人就

1846 雪裏埋人、久後自明。

1847 雪地裏埋孩子、埋不常。

1848 雪裏埋不住
死孩子娃屍。

1843 善無空過。
1844 修好得好。

1845 爲善者、天報之以福、爲不善者、天報之以禍。

1—1843. Good does not pass by empty. i.e. It always has its reward. P.

2—1844. If you cultivate goodness you will obtain goodness. (Go. 138) P.

3—1845. The good man Heaven rewards with happiness, the evil man Heaven rewards with calamity. (S. T. 134) P.

4—1846. "Good or evil deeds are sure to be discovered. Lit. One buried in the snow must after awhile be discovered." i.e. It will reveal itself. Sc. 2427-P.

5—1847. If one bury a child in the snow he will not be buried for long. i.e. Vice cannot be concealed. (V. 122) P.

6—1848. You cannot bury a corpse in the snow. i.e. As the snow melts it will be revealed. Secret deeds are sure to be discovered. P.

7—1849. "Those who do good are very happy; those who do evil cannot escape." (H. W. 7) Sc. 2421.

8—1850. Sow hemp and you will reap hemp; plant beans and you will reap beans. P.

9—1851. Evil men actually meet with unavoidable calamities; is the good man then without the trials of misfortune? i.e. The calamities of the evil are fixed, while the good are at times tested. (Y. S. G. 55) P.

10—1852. A thief will not wait three years,—self sought (punishment). i.e. One is naturally found out in three years. P.

a. See proverb 1351.

b. See proverb 364.

c. See proverbs 350, 371, 1414, 1518, and 1621.

d. See proverbs 323, 325, and 448.

e. See proverbs 1360, and 1659.

f. See proverb 1595.

still further wickedness.¹ The body,² because of dissipation becomes diseased and loathsome to one's fellows. The mind is corrupted with evil planning, and so incapable of the highest wisdom. On account of this his company is avoided by good men. It results in pain and loss, both physically and mentally. This is the law of all life.³ In this suffering his family and those dear to him share,^a while oftentimes those in his vicinity are also affected. Thus is society made to bear a part in man's guilt. In this way crime is made repellent.⁴ In giving to vice its punishment, Heaven makes just His rule over men.

Heaven knowing the nature of man thought it necessary to establish the system of rewards and punishments to control his conduct.^b Did not one have the hope of blessings as an incentive to his good acts, and the fear of recompense to deter him from evil,⁵ he would go away into all kinds of iniquity.⁶ It has ever been man's nature to selfishly seek the present pleasure, so it was made best for the self to do right, help society, and thus lay up merit. Yet vice still persisted in its existence. So as Heaven must rule His world in justice it was essential that He redress the wrong and

The Necessity of
the Rewards and
Punishments

1857 不見棺材不下淚。

1858 大屈必有大伸。

惡貫盈時喪一朝。

1856 莫看強盜吃肉、只看強盜受罪。

1855 誰說非爲可脫逃、恢恢天網豈相饒、古今多少凶頑漢、

破身亡實可嘆、自作非爲還自受、鬼神法度豈容差。

1853 爲人別貪財、貪得財來天降災。
1854 人生誰不愛身家、

- 1—1853. While a man do not covet wealth for when coveted wealth comes, Heaven sends calamities. (Go. 403) P.
2—1854. Among men who does not love his own body and home; if the home is destroyed and the body wasted, one should truly grieve. If you commit evil acts, you yourself will suffer. In the law of the gods and demons, how can there be a mistake? (C. D. 3: 4: 14) P.
3—1855. Who says that the one of evil actions can escape; will the great net of Heaven spare such a one? From of old until now there have been many evil, incorrigible men; but when the measure of wickedness is full, destruction comes in a morning. (C. D. 3: 4: 14) P.
4—1856. "Look not at thieves eating flesh, but look at them suffering punishment." Sc. 37.
5—1857. "If he does not see a coffin, he will not weep. i.e. Reckless in transgression, till punishment comes." Doo. 189.
6—1858. "Grievous wrong necessitates signal redress. Lit. A great bend must have a great straightening." Sc. 2428.

a. See proverb 535.

b. See proverb 1827.

help the good.¹ In this way sin would be prevented, its effects healed, and all the world made better. It was inevitable that Heaven should use this system² of government, on account of the nature of man.

As rewards are due to virtue and punishments to vice, it naturally follows that one himself determines the good or evil³ he receives.^{4-a} Although what one has is decreed by the will of Heaven, yet it is established that it is the result⁵ of one's own acts.⁶ So men will have what fortune he himself⁷ has chosen,⁸ and must blame himself⁹ if it is not good.¹⁰ Knowing this leads one to carefully govern his life.¹¹ He will practice the virtues

One's Reward or
Punishment is
Due to Oneself

1867

自作孽、自受報。

1868

種瓜得瓜、種李得李。

1869

着錢衣救火、惹火上身。

人修、各人得。

1864

自作還自受。

1865

生死業緣、果報自受。

1866

狎昵惡少、久必受其累。

遲。

1861

害人無飯吃。

1862

要知前世因、今生受者是、要知來世因、今生作者是。

1863

各

1859

善惡、施也、禍福、報也、天報屬陰、地報屬陽。

1860

善惡到頭終有報、只爭來早與來

1—1859. "Virtue and vice are the outward acts, Misery and Happiness are the Recompense; the Recompense of Heaven is concealed, that of earth is manifest." Sm. 260.

2—1860. "Virtue and vice are sure to be rewarded in the end; only at times sooner, at times later." (H. W. 5) Doo. 497.

3—1861. Those who injure men will have no rice to eat. P.

4—1862. If one would know the causes planted in a previous existence, see what is received in the present life; if one would know what he will be in a future life, see what is done in the present existence. (C. D. 4: 1: 4) P.

5—1863. "Every man gets what he cultivates." Sc. 2419.

6—1864. "One receives the results of his own actions. (As a man soweth, so shall he reap)." Doo. 679.

7—1865. Life and death are caused by one's works; the effect is the reward one must himself bear. i.e. One's present life is the effect of a former life's actions. (D. T. I: 15) P.

8—1866. "If you associate with evil youths, you are bound to suffer in the long run." (D. F.) C. C. E. 536.

9—1867. When one does evil he will himself receive the recompense. (G. H. 111) P.

10—1868. Plant melons, and you will gather melons; plant plums and you will gather plums. (T. Y. 7: 219) P.

11—1869. He who puts on a grass raincoat, to help put out a fire, brings fire upon his own body. i.e. Runs into needless danger. P.

a. See proverbs 1663 and 1808.

and avoid the vices,¹ that his condition on earth may be happy and his Karma bring the favor of the gods through the ages to come.^a Each time he faces the penalty of his own² or ancestor's sins,³ if his heart is not hardened, his knowledge⁴ is made more sure⁵ and he decides anew for a better life. When prosperity and happiness are given⁶ he should be thankful that Heaven has made the winning of so much good possible for him. So one chooses for himself,⁷ with open eyes,⁸ either the temporary joy of the passions⁹ with its quick¹⁰ punishment,¹¹⁻¹² or the permanent pleasures and peace of virtue.¹³

其災。

1881 多行不義、必自斃。

1882 多種多收、少種少收、不種不收。

惡有惡報。

1878 天堂有路你不去、地獄無門闖進來。

1879 禍到臨頭後悔遲。

1880 解衣抱火、自惹

到卓子上、離死不遠了。

1875 恃有德者昌、恃逆力者亡。

1876 施心用心、反到自身。

1877 積善有善報、積

1870 一報還一報。

1871 箇人受箇人的罪。

1872 貼錢買罪受。

1873 寸心不昧、萬法皆明。

1874 活羊拉

1—1870. As you measure to others it will be measured back to you. *i.e.* If you are not yourself repaid it will come to your posterity. P.

2—1871. Each man must suffer for his own sin. (G. D. G. 13) P.

3—1872. "Put my money out to my own damage. Lit. I have put my money to the purchase of tsui, retribution for (my own) use." Wa. P. 17: 6.

4—1873. If the heart is not dark all laws will be clear. *i.e.* If there is light in the heart the Law is easily understood. P.

5—1874. The living sheep brought onto the table,—not far from death. *i.e.* It is too late to repent. (V. 148) P.

6—1875. "They prosper who on virtue's aid depend; who trust in vice reach an untimely end." (G. Y. 3: 11) Sc. 1833.

7—1876. "You send forth and use your (evil) designs, and they return (in vengeance) to your own person." *i.e.* As you treat others they will treat you. Doo. 328-P.

8—1877. "Do good and you will be rewarded with good, do evil and you will be rewarded with evil." Daw. 92.

9—1878. "There is a road to Paradise, but you choose not to go. There is no door to Hell, and yet you force your way to woe." Used of one unwilling to do right. Gra. 119-P.

10—1879. It is too late to repent after calamities fall upon the head. (Go. 228) P.

11—1880. To open one's clothing, to embrace fire, is provoking one's own calamity. (Y. S. III: 2) P.

12—1881. "By his many deeds of unrighteousness he will bring destruction on himself." (T. D. I: 1-2) L. C. V: 1: 5.

13—1882. Sow plentifully and you will reap plentifully; sow sparingly and you will reap sparingly; if you do not sow you will not reap. (Go. 345) P.

One receives the recompense for his deeds now,¹ in Hell, and in succeeding lives.^a When one is virtuous he is loved by all,² and is prospered by Heaven. He has a strong physique,³ on account of right living. He has filial children, a peaceful home, and official position. He goes down into an old age⁴ with honor and wealth. All this is the present reward of his goodness. As he passes through the Under World he will escape the torments, and will be assisted on his journey to rebirth. Also his stored up merit⁵ will extend⁶ over into succeeding⁷ existences,⁸ as well as being a help to his descendants in this world. Likewise vice has its penalty. The vicious are avoided by the good. Society frowns on the sinner. His body soon pays the price⁹ for his excesses.¹⁰ His mind is haunted by his evil deeds, and the pain and sorrow they

Where the Rewards
and Punishments
are Bestowed

症。	作福、來世消受。	凶暴者亡。	1883 活報應。
1892 貪人不顧命、只要錢爲重、名壞身不保、要錢何所用。	1890 今日能知後日的事、今世能知前世的因。	1887 積德成王、積怨成亡。	1884 人不欺心、不遭官刑。
	1891 手脚無善	1888 富貴前生定、今生求不及。	1885 好人不瞎、好刀不刮。
		1889 今世	1886 仁慈者壽。

- 1—1883. A living recompense. *i.e.* A good or a bad child is a reward or a punishment to the parents. P.
- 2—1884. If man does not have the heart to injure others he will not meet with the punishment of the officials. (C. D. III: IV: 18) P.
- 3—1885. A good man will not go blind; *b* a good knife is not used for scraping. (Y. G. 84) P.
- 4—1886. Those who are benevolent and merciful live to an old age; those who are cruel and oppressive will be destroyed. (S. T. 192) P.
- 5—1887. In storing up virtues one may become a king; in laying up resentments one may be destroyed. (N. S. 4: 14) P.
- 6—1888. Wealth and honor are decided in the previous life; in the present existence one has not time to secure it. P.
- 7—1889. The good works done in the present life, are consumed in the next life. P.
- 8—1890. By today we can know tomorrow's affairs; by the present life we can know the cause in the former life. (L. G. S. 153) P.
- 9—1891. There are no good diseases of the hands or feet. *i.e.* Such diseases proclaim the lack of good deeds. P.
- 10—1892. "The covetous man does not care for his life, all he wants is money in abundance; but his name ruined and with his body not sure of life, what use is his money." Doo. 495.

a. See proverb 284.

b. Blindness and all kinds of diseases are looked upon as punishments.

have caused others.¹ He brings disgrace on his ancestors. His sons and daughters become wicked and disobedient.² In his family^a there is constant discord.³ This he must endure as a punishment in this life. Death will soon⁴ come and when it arrives, he will be carried before Yen Wang, sentenced, and turned over to his demons, who will inflict upon him indescribable tortures. His Karma^c will cause him, in the new incarnation, to suffer in a lower form of life, in poverty,⁵ or in continuous trouble. So for one's deeds, evil⁶ or good, one receives the recompense⁷ through all future time.

One who only sees what happens among men is apt to think Heaven unjust⁸ in his treatment. However, this is in appearance only. It is true one sees the righteous suffering for the sins of others. He is in poverty⁹ or pain, for no apparent fault of his own.^d On the other hand, the wicked enjoy wealth and pleasure.¹⁰ They oppress the good^e and there is no

The Apparent
Injustice of
Heaven

得福爲之殃。

不滅、必有餘德、爲善不昌、必有餘殃。

1902 善人得福爲之賞、惡人

終是榮裏死。

1899 前生不作惡、今生不受罪。

1900 天無眼。

1901 爲惡

必折天年。

1897 若說沒有天堂地獄、世間那有貧窮富貴。

1898 榮蟲

1893 陽間地獄。

1894 雷公不打忤逆子。

1895 盡成地獄。

1896 聰明不厚、

1—1893. "A hell upon earth." C. C. E. 894.

2—1894. The God of Thunder^b does not strike a disobedient child. P.

3—1895. Everything has become Hell. i.e. Due to one's acts. (L. G. S. 15) P.

4—1896. If one is clever but not sincere, he will certainly shorten his Heaven given life. i.e. Heaven will thus punish him. P.

5—1897. If one says there is no Heaven nor Hell, then how can there be poverty and wealth in the world. (H. H. 25) P.

6—1898. The vegetable worm in the end dies in the vegetable. i.e. The wicked die in their sins. (C. D. I: II: 11) P.

7—1899. If in the previous life you did not sin, in the present life you would not suffer. Used in acknowledging that present suffering is a reward of previous sin. P.

8—1900. Heaven is without eyes. Used when good or evil apparently goes unrewarded. (S. Y. 4: 102) P.

9—1901. One who is evil and is not destroyed is sure to have hidden virtue; one who is good and does not prosper is sure to have hidden calamity. i.e. As a result of their actions in previous lives. P.

10—1902. "The happiness of good men may be looked on as reward; the happiness of bad men as a snare we must regard." Sc. 812.

a. See proverbs 1616, and 1617.

b. A disobedient son is a present punishment to the father, who was also a disobedient son in a previous life. As punishment is being inflicted the God of Thunder does not strike him.

c. See proverb 1543.

d. See proverb 989.

e. See proverb 2231.

recourse.¹ It seems as though Heaven is partial and does not reign in justice. To understand that this is not really true, one must look back of the present and recognize the law of Karma.² The evil person now enjoying happiness,³ is living on the results of previous goodness,^a and is fast consuming the merit of another existence. At the same time he is also laying by a store of vice, which as soon as his treasury of virtue is exhausted will develop punishment here and in future lives.⁴ The good man, in distress and need, is paying the penalty of former sin;⁵ and so he must continue, until his virtue balances his store of vice, after which he will begin to receive blessings⁶ as the result of the merit he is now accumulating. In the end, Heaven always avenges the wrong⁷ and punishes iniquity. Finally goodness has its reward.⁸ So He permits the good to suffer and the evil to be happy in appearances only, and eventually his government is justified.

The effects of one's virtues and vices also descend upon his children⁹ and relatives. One must not think only of self.¹⁰ If one

前無可報、分明折在子孫邊。
1912 善惡分明天有報、遠在兒孫近在自身。

1908 苦盡甘來。
1909 死無葬身之地。
1910 要報未報、時辰沒到。
1911 莫道眼

反受祿。
1906 無端獲福、禍必隨之。
1907 前世做了壞人、今生來受苦。

1903 莫說眼前無報應、或是來早與來遲。
1904 今世證前世。
1905 無功者

1—1903. "Punishment is certain, sooner or later, say not there is no such thing." Sc. 2411.

2—1904. The present life manifests one's former life. i.e. If one suffers he lived a bad life in a previous existence; if he has happiness he lived a good life. (L. G. S. 153) P.

3—1905. One without merit receiving emoluments. (B. O. 13) P.

4—1906. "Unjustly gotten joy must be followed by calamity." Sc. 826.

5—1907. Because in the former life you were a bad man, in the present life you come to receive bitterness. Used with one suffering or in trouble. P.

6—1908. "When the bitter is finished, then comes the sweet, as the reward of toil." Gi. 6258.

7—1909. To die without a place to bury one's body. Used of one very wicked, or in taking an oath. (F. S. 4: 2) P.

8—1910. If there is to be a reward and it has not arrived, it is because the time for it has not yet come. (Go. 288) P.

9—1911. "Don't say there is no retribution at the present, (if not on you), it will inevitably fall upon your sons and grandsons." Daw. 155.

10—1912. When good and evil is clearly distinguished, Heaven will reward; if the reward comes late it will be upon one's descendants, if it comes early it will be upon one's own body. P.

commits a crime, the family is held guilty.^a If he is evil his children must suffer,¹ if good they will be happy.³ Not only does the vicious man transmit a diseased body, but also bestows a corrupt mind and an evil Karma.³ Not alone does the virtuous man hand down to his children a strong physique, but also a store of merit.^b Likewise much of the sorrow and joy one himself has is due to the forces bequeathed by his fathers. One's wickedness will revert upon himself, for children will certainly not reverence and worship the ancestor, when they are suffering the results of his evil life.⁴ On the other hand the righteous man will have filial sons, who will delight in providing for his departed spirit. The words of China's greatest sage are surely true, "the fragrance of a virtuous man will descend a hundred generations, and a bad man will have an eternal reproach."⁵ So one's vices⁶ and virtues affect his descendants⁷ for ill or good.

**Inherited Reward
and Punishments**

從來看得真、循環報應似車輪、現前榜樣層層見、遠在兒孫近在身。

世、惡人造臭萬年。

1918 當路莫栽荆棘草。他年免掛子孫衣。

1919 天眼

孫、近報則在自己。

1916 做事莫傷天理、防備兒孫辱你。

1917 善人留流芳百

1913 匿怨而用暗箭、禍延子孫。

1914 一人無福、帶累一屋。

1915 遠報則在兒

- 1—1913. "He who from secret malice shoots an arrow at another in the dark, brings calamity on his descendants." (D. F.) Sc. 2426.
- 2—1914. A man without happiness involves all in the home. (G. J. G. 75) P.
- 3—1915. "Distant punishment falls on a man's descendants; immediate punishment on the man himself." Sc. 2410.
- 4—1916. In doing things don't injure Heaven's propriety, and thus prevent your grandchildren shaming you. i.e. Children do not reverence parents when they suffer the results of the parent's evil. (C. D. 3: 4: 18) P.
- 5—1917. "The fragrance of a virtuous man will descend a hundred generations, and a bad man will have an eternal reproach. (Lit. Disagreeable odor.)." (Y. S. 3: 4) Doo. 494.
- 6—1918. Don't plant thorns in the middle of the road, in order to avoid your grandchildren tearing their clothes. i.e. Do not do evil, for it will revert upon your posterity. P.
- 7—1919. From of old Heaven's eyes have seen correctly; the action of rewards and punishments is like the revolving wheel of a cart; the present examples are seen, one after another; if distant it falls upon one's sons and grandsons, if near, upon one's own body. (C. D. 3: 4: 14) P.

a. See proverb 535.

b. See proverbs 1353, 1354, 1361, and 1543.

Thus, Heaven sees fit to bestow rewards for virtue and punishments^a for vice. It is His method of ruling the universe in justice. This holds true for all life, from the lowest to the highest; for animals, for men, and also for the gods. It is necessary to rightly control them. To the good and evil Heaven sends His messengers of recompense,¹ and one is able to see^b His justice, and the order of the Way. Realizing that what one sows he will also reap² should have a restraining influence on him.³ It should lead him to protect his own life and those related to him.⁴ In this way Heaven is able to organize the universe into a system and rule all things with equity.

Heaven's System
is Good for Man

惡。

1923
怎脫得大數。

1922
積善逢善、積惡逢

慶。

1921
種麥得麥。

1920
禍因惡積、福緣善

1- 1920. Calamities come because of accumulated evil; happiness comes as a blessing to the good. (G. H. 177) P.

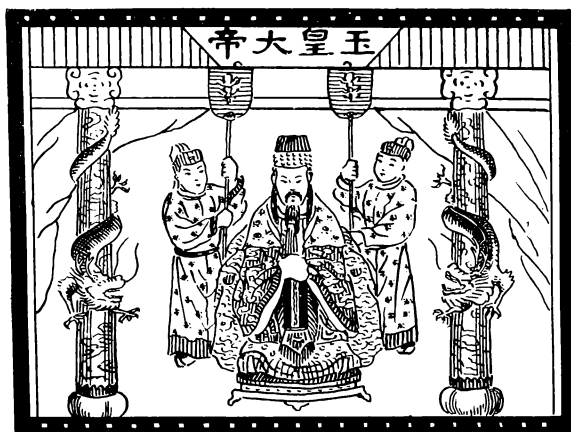
2- 1921. Plant wheat and you will reap wheat. (T. Y. 219) P.

3- 1922. "He who heaps up virtuous deeds shall meet with good; he who heaps up vicious actions shall meet with evil." Doo, 278.

4- 1923. How can you escape the great reckoning. (F. S. 4: 1) P.

a. See proverb 432.

b. See proverb 1602.



Heaven, the One who confers Rewards and Punishments.

FATE.



"Teng, teng, teng, one's fate is decided¹ at birth." This belief runs through all Chinese thinking. Before the soul leaves Hell for its journey² through life,³ what is to befall

**Fate is Fixed
for Life**

it for the next existence is irrevocably fixed.⁴ It may be a beast, a man, or a god. It is determined,⁵ records are made,^a and "under each man's name"⁶ is written the date of his birth⁷ and death^{8-b} together with his coming prosperity⁹ and mis-

死。
1932
死生有命、富貴在天。

人名下一重天。

1930
生有日、死有時。

1931
未曾註生先註

算盤、不由人算。

1927
萬事有一定。

1928
數定在先。

1929
各

1924
噫噫噫、命生成。

1925
生有路、死有處。

1926
城隍廟的

1 1924. Teng, teng, teng, one's fate is decided at birth. P.

2 1925. Life has its road and death its place. *i.e.* Each has its fated time and condition. (G. H. 60) P.

3—1926. The abacus in Ch'en Huang's temple, is not within human calculations. *i.e.* Man's life is fated. P.

4—1927. "All affairs are fixed." Doo. 676.

5—1928. Destiny was decided in the beginning. *i.e.* Before birth. (F. S. 4: 7) P.

6—1929. "Under each man's name is his own fortune." *i.e.* In the record kept by Heaven. Sc. 714-P.

7—1930. "There is a day to be born, and a time to die." Sc. 934.

8—1931. Before life has been, death has been appointed. *i.e.* Fate decrees the date of death before one's birth. (G. H. 100) P.

9—1932. "Death and life have their determined appointment; riches and honours depend upon Heaven." (C. A. XII: V: 3) L. C. I: 117.

a. In the Tan Yüan star (丹元星), in the constellation of the Northern Dipper lives the Northern Dipper Prince (北斗君). He keeps the records of all life; of gods, of demons, and of men.

b. See proverb 1865.

c. In every temple to Ch'en Huang there is hung a large abacus. It is usually about three feet by six feet. Over it are the words, "not within human calculations."

fortune. It is also decided where,¹ in what form, and under what circumstances² one is to reappear. In the preceding incarnation³ a man may have been poor yet good, with more of sorrow than of joy and having many troubles. Such a one in his new life may⁴ be allotted a more prosperous⁵ condition. If one is to advance to a higher state of being it will be because his former acts have made it possible. On the other hand wickedness in a previous existence⁶ calls for a poorer fate in the next one. In this way things are justly balanced.⁷ One's Karma affects destiny.⁸ However, although it is inexorable for the present, it is settled^a for only one life at a time,⁹ so there is hope for everyone. As it is decided by Heaven,¹⁰

福
自
已
求。

笑
他
人
老、
終
須
還
到
我。

1940 一飲一啄、
出莫
乎非
數前
定。

1941 人有來回、
地有轉
理。

1942 命由天
定、

不
度
落
凡
塵。

1937 修短榮枯、
本有一
定。

1938 前世一
劫。

1939 莫笑他人貧、
輪迴事
公道、
莫

1933 人有人運、
地有地
運。

1934 七角合
升子八
角合
命。

1935 前生分
定。

1936 有緣得
度成仙
女、無
緣

1—1933. "Men and places alike have their foreordained destiny." Sm. 310.

2—1934. Seven-tenths of a pint measure and eight-tenths^b fated. i.e. If one is fated to use eight-tenths of a pint of rice he cannot do on less. P.

3—1935. It was determined in the former life. i.e. One's present blessings or misfortunes. (F. S. 5: 5) P.

4—1936. If it is your fate you will obtain salvation and become an immortal woman; if it is your fate you will not obtain salvation and will drop to the plain of common mortals. (H. H. 4) P.

5—1937. In the beginning it was decided whether one should have long or short (life); whether one should have honor or poverty. (G. H. 110) P.

6—1938. A barrier of a previous life. i.e. Something fated because of an act committed in a previous life. Used when calamity comes upon one. P.

7—1939. Laugh not at the poverty of others, for the affairs of transmigration are just; laugh not at a man because he is old, for age will also come upon me. P.

8—1940. When one is to eat or drink is decided in a previous life. i.e. One is fortunate because of fate, and not because of one's own efforts. (C. D. I: IV: 18) P.

9—1941. Man has his comings and goings; the earth has its principle of revolutions. i.e. One has his times of prosperity and of ill-luck. (V. 257) P.

10—1942. Fate is decided by Heaven; happiness is sought by oneself. i.e. One decides himself whether he shall be happy or not. (Go. 255) P.

a. See proverb 339.

b. A pint measure, or a shen, is divided into ten ko.

one may be certain that everything is just, right, and for the best;¹ and so should be satisfied with his lot.^{2-a} Even one's actions are fixed. One must help or harm others, according as it has been decreed. What he does is probably the result of relations with the same persons in a former life. In doing anything, the completion of one's work is as much a question of destiny^b as of ability.³ This is true of all kinds of work. One can in no way be certain⁴ of position or property,⁵ as they may disappear⁶ in a day.⁹ It may call for the summons of Wu Ch'ang before the morning breaks,⁸ and if so no one can stay the decision.^c Thus Heaven settles one's future, before he is pushed off the Bridge of Sorrows, whether he is to be rich or poor, happy⁷ or miserable. From this man cannot escape. All one's life is predetermined.^d

Disease is a question of destiny. When the time for it has come, one cannot escape.¹⁰ If the demon, afflicting the patient and causing the illness, has been sent as a punishment the physician's

1952 郎醫生醫得病、醫不得命。

來。
1950 生死有命、大數難逃。
1951 雷打火燒、命裏所招。

劫火燒、命裏所招。
1948 牆打倒火燒、命之所招。
1949 五福自天

上牀難保下牀來。
1946 燕雀處堂、不知大廈之將焚。
1947 賊

1943 聽天由命。
1944 一生聽命、萬事由天。
1945 今日朝不知保明日朝事、

- 1—1943. Listen to Heaven and follow your fate. i.e. Don't struggle against your fate. (Go. 256) P.
- 2—1944. During your whole lifetime listen to fate; everything depends upon Heaven. P.
- 3—1945. "Today does not secure tomorrow's affairs. Going to bed cannot insure one's rising again." Doo, 193.
- 4—1946. The swallow living in the hall does not know the great building is about to be burned. P.
- 5—1947. "Robbers and fires, come as fate requires." Sc. 652.
- 6—1948. "Falling walls and fires, come as fate requires." i.e. To be killed in a fire, or under a falling wall. Sc. 654-P.
- 7—1949. The five happinesses come from Heaven. i.e. They cannot be gained by striving. P.
- 8—1950. Life and death are according to fate; the great reckoning will be difficult to avoid. (F. S. 6: 14) P.
- 9—1951. "Thunderbolts and fires, come as fate requires." Sc. 653.
- 10—1952. A physician may cure disease, but he cannot heal fate. i.e. Fate cannot be remedied. P.

a. See proverbs 345, 427, and 428.

b. See proverb 401.

c. See proverbs 346, and 372.

d. See proverbs 981, and 1254.

e. As has been seen in the second chapter, the God of Fire and the God of Thunder are Heaven's messengers of vengeance, and come to execute the terms of the fate which has been allotted one.

treatment will be useless, as medicine does not help such a one.^{1-a} What Heaven has ordained cannot be circumvented.² On the other hand, more probably the trouble is that the doctor is not in his fortunate time,^{3-b} and consequently his remedies are useless.^c If he is in his lucky period⁴ he will perform cures,⁵ which one of much greater ability is unable to effect.⁶ This fact causes the relatives to keep trying different ones, until they find the right man and the disease is healed. The lucky physician has succeeded, so he gave the fated herbs, yet the same prescription in the hands of the wrong one would fail in its results. Should the patient die after taking the medicines of many, it will be because his time to go⁷ has arrived.⁸ He has been stricken with a real sickness.^d One's destiny, the fortunate doctor, and the proper drug⁹ must combine if good results are obtained. The recovery from disease is a matter of one's fate.

**The Cure of Disease
is Fated**

1960 醫得病、醫不得命。	15 7 藥到病除。	醫、不請名醫。	1953 藥治不死病。	1—1953. "Medicine cures curable sickness." Doo. 677.
1961 若藥不弗 腹眩、厥疾不弗 瘳。	195 8 醫藥罔效。	1956 走時運來的先生 瞧醫病尾、倒運去的先生 瞧病頭。	1954 鄧通有錢山、竟會餓死。	2—1954. "Teng T'ung ^c though he had a mountain of money could not escape death by starvation." i.e. One cannot escape fate. Sm. 268-P.
	1959 命乃在天、雖扁鵲何益。		1955 甯請時	3—1955. It is better to call the fortunate doctor than the doctor of reputation. i.e. The lucky doctor's medicine will heal. (Go. 159) P.
				4—1956. The lucky physician sees the patient at the end of the disease; the unlucky physician sees the patient at the beginning of the disease. P.
				5—1957. As the medicine enters the disease is gone. i.e. He is a good doctor. P.
				6—1958. The doctor's medicine is without power. P.
				7—1959. Life depends upon Heaven; if you had P'ien Ch'iao how could he benefit you? i.e. No doctor can cure a disease that is fated. (S. T. 76) P.
				8—1960. One can heal diseases, but he cannot cure fate. (Y. S. G. 38) P.
				9—1961. "Like medicine, which, if it do not distress the patient, will not cure his sickness." (S. K. 8: 1: 8) L. C. III: 252.

a. See proverb 510.

c. See proverb 1366.

e. Teng T'ung was a minister of the Han dynasty. A fortune teller once told him he would die of starvation unless he cultivated merit. This he told the Emperor; and the Emperor to relieve his fears gave him a mountain containing copper, and a furnace. Thus he might be able to coin all the money he wished. However he was attacked by stricture of the gullet, and really died of starvation. "A fate which he might have avoided had he but remembered to accumulate virtue (積德)."—Proverbs and Common Sayings.—A. H. Smith P. 268.

b. See proverb 2051.

d. See proverb 1688.

Marriages are predestined.^{1-a} Thus fate reaches down to the home, the same as into other fields of life. One's family connections are "recorded and settled² by Heaven,"³ in previous existences. They were "fixed in a former life,"⁴ on account of the actions and feelings of the couple there.⁵ This thread⁶ of affinity,⁷ running from one incarnation into another, is of course unconscious, as both parties have drunk of the Cup of Oblivion. Where there is this pre-existing relationship⁸ marriages⁹ are consummated,¹⁰ even though the parties are widely separated, and without it even playmates are nothing to each other. Those who are "tied together by the red cord"¹¹ are fated for each other. Once their feet are bound, they will no more be able to avoid fulfilling what has been decreed than was Wei Ku (韋固),^c in ancient days. Thus matches are made by Heaven, and the knot is tied by Yüeh Hsia

Marriages are
Predestined

1971	世姻緣。	註定。	1962
婚姻乃是由緣。			前世有緣今世結。
	1969 有緣千里	1966 兒女夫妻、都是前生的冤孽。	
1972 赤繩繫足。	能來相會、無緣對面不相識。		1963 天作之合。
		1967 千里姻緣一線牽。	1964 姻緣天註定。
	1970 天緣湊合。		1965 婚姻前生
		1968 俗	

- 1—1962. If in the former life there was an affinity, in the present life they will become united. P.
- 2—1963. A union made by Heaven. (S. K. 3: 2: 4) P.
- 3—1964. Marriages are recorded and settled by Heaven. P.
- 4—1965. "Marriages are fixed in a former life." Doo. 573.
- 5—1966. Children, husbands, and wives are a retribution for enmities in the former life. Used of bad children, or where there is discord between husband and wife. P.
- 6—1967. "Those destined for each other in marriage, though a thousand li apart are yet led by one thread." i.e. Marriages are predetermined. Mat. 547-P.
- 7—1968. The previous life's affinity. i.e. Because of it they are husband and wife. (F. S. 6: 5) P.
- 8—1969. "When there is a pre-existing affinity,^b friends will come a thousand li to meet; and when there is none, they will not become acquainted though face to face." (C. D. 3: 4: 16) Mat. 547-P.
- 9—1970. Heaven given affinity has brought us together. (Y. S. G. 37) P.
- 10—1971. Marriages depend entirely upon pre-existing affinity. P.
- 11—1972. "Their feet tied together by the red cord,—which is supposed to unite all couples destined to be married." (Y. S. II: 8) Gi. 9885.

a. See proverbs 752, 753, 754, and 1988.

b. "緣" here means the supposed occult and inscrutable chain of causes or attractions which operate to bring together those who have an affinity for each other or who are predestined to be joined together. No English word is adequate to translate it."—Mandarin Lessons.—C. W. Mateer. P. 548.

c. Wei Ku once met an old man reading a book by moonlight. He asked him what it was, and was informed that it was the record of marriages for all

Lao^a (月下老).¹ This small thread² will surely bring the right parties together,³ and the old man who was seen in the moonlight⁴ will record the consummation of their marriage. A young lady should not long for a pretty face or form, but should rather desire that her "husband's star may appear;"^b as destiny plays a bigger part than beauty⁵ in securing one's mate. Strange as it seems, it appears as though it were the lot of pretty women^c to get poor husbands, and clever women stupid ones.⁷ As the home is her only outlook, her partner means her entire future. Those who have deeply loved in former lives⁶ are often permitted to return^d together and enter again

妻
常
伴
拙
夫
眠。

1978
十
百
世
修
來
同
船
渡、
百
千
世
修
來
共
枕
眠。

1979
癡
漢
偏
騎
駿
馬
走、
巧

過。
1976
月
下
老
人。

1977
紅
顏
女
子
多
薄
命、
聰
明
子
弟
少
容
顏。

1973
偶
自
天
成、
緣
從
月
檢。

1974
紅
線
纏
腰。

1975
有
緣
遇
着、
無
緣
錯

1—1973. Matches are fixed by Heaven; pre-existing affinities are examined by Yüeh Lao. i.e. So he can tie their feet together. P.

2—1974. "Girt with a red thread,—which is supposed to supernaturally unite couples destined to be married." Gi. 7532.

3—1975. If there is a pre-existing affinity, they will come together, if not they will miss each other. i.e. The engagement will not be completed. (Y. S. 2: 17) P.

4—1976. "The old man in the moonlight." i.e. A middleman for engagements. (T. Y. 5: 64) W. M. 141.

5—1977. "Beautiful women have generally an evil fate, intelligent men are seldom handsome." (Pe. 83) Doo. 480.

6—1978. Through the cultivation of virtue for ten lives, one obtains the crossing in the boat together (privilege); through the cultivation of virtue for one hundred lives, one obtains the sleeping together on the same pillow (privilege). i.e. Affinity brings them together life after life. (H. W. 6) P.

7—1979. A foolish man always has a good horse to ride; a clever woman usually gets a stupid husband as a partner. i.e. All are from fate. (Go. 66) P.

mankind. He also offered to show him his future bride. He went with him through the city, and pointed out a three year old child in the arms of a homely country woman. He was so angry at his fate that he sent a servant to kill the child. The servant struck it with a knife in the face and fled. Fourteen years later he married the daughter of an official, named Wang T'ai (王泰). She was very beautiful and he was very happy. But he noticed she always wore a beauty spot in her eye brow. He asked her why, and she told him that when she was a baby her nurse was carrying her on the street when a tough struck her there with a knife. He then recognized her as his destined wife. He always did his best to make up for the evil he had tried to do when she was a child.

a. Yüeh Hsia Lao, or the man seen in the moonlight, records all marriages and decides the parties that are destined for each other, by tying together their feet with a red cord. Because of this function, those who act as middlemen for marriage engagements are often called Yüeh Hsia Lao.

b. See proverb 753.

d. See proverbs 673 and 674.

c. See proverb 2127.

e. Legend tells us that Sakyamuni and Yasodhara had, at least twice, in previous existences held this relationship.

into the same relationship.¹ On the other hand, it is likely to be the doom of enemies² to work out the repayment of their former enmities in a marital connection³ in a succeeding existence.⁴ Thus is destiny bringing about the just government of the universe,⁵ in the marriage union.⁶ "In one day they are made husband and wife, but a hundred ages before fate decided it should be⁷ so."

1985
對頭夫妻。

1986
一日夫妻、百世姻緣。

1983
夫婦前世冤孽事、兒女都是討債人。

1984
情屈命不屈。

對頭、不成兒女夫妻。

1982
短命的兒郎、遇見妨夫的女。

1980
無宿債不成父子、無宿緣不成夫妻。

1981
不是冤家

1—1980. If in a former life he had not owed him a debt, they would not be father and son; if in a former life they had been without affinity, they would not be husband and wife. (D. C. III: IV: 17) P.

2—1981. If they were not enemies they would not become husband and wife, or children. P.

3—1982. "A youth fated to have a short life, marrying a woman who is fated to ruin her husband." Sm. 310.

4—1983. Husband and wife in the previous life were enemies and did evil to each other; sons and daughters all come to collect debts. i.e. They are brought together to balance the accounts of the former life. (H. H. 27) P.

5—1984. Your human relationships may injure you, but fate does not. (Go. 60) P.

6—1985. Husband and wife are enemies. Used of a husband and wife who cannot get along together. P.

7—1986. "In one day they were made husband and wife, a hundred years before fate decided it should be so." (H. W. 6) F. 186.

Lord Buddha, being prayed why thus his heart
Took fire at the first glance of the Sakya girl,
Answered, "We were not strangers, as to us
And to all it seemed; in ages long gone by
A hunter's son, playing with forest girls
By Yaman's springs, where Nandadevi stands,
Sate umpire while they raced beneath the firs
—but who ran the last

Came first for him, and unto her the boy
Gave a tame fawn and his heart's love besides.
And in the woods they lived many glad years,
And in the woods they undivided died.—
Thus I was he and she Yasodhara.—P. 75.
They prayed Lord Buddha touching all, and why
She wore this black and gold, and stepped so proud:
And the world honored answered, "Unto me—P. 86.
What time I roamed Himala's hanging woods,
A tiger, with my striped and hungry kind;—P. 87.
Amid the beasts that were my fellows then,
Met in deep jungle or by reedy jhil,
A tigress, comeliest of the forest, set
The males at war; her hide was lit with gold,
Black-broidered like the veil Yasodhara
Wore for me; hot the strife waxed in that wood
With tooth and claw, while, underneath a nim
The fair beast watched us bleed, thus fiercely wooed.

The coming of children is a question of destiny.¹ If fate is kind, one will receive sons²⁻³ who will live⁴ and grow to noble manhood.⁵ They will not be demons in human form, sent to torment one, and so die in early life;⁶ but will be the protection and staff of one's declining years, and worship him after his departure. Thus if virtuous sons⁷ and daughters⁸ are to be found in one's horoscope he will be happy,⁹ for they are the visible evidence of previous¹⁰ merit. On the other hand, if one's offspring are unfilial

Children Come
as Fated

連。

1995 前世燒好高香。

1996 種子隔年留兒女前世修。

賢、誰人不愛千鍾粟、奈五行不是這般題目。

1994 財帛兒女命相

命好何須靠祖田。

1992 是兒不死、是財不散。
1993 誰人不愛子孫

有定分。

1990 命中有兒、何在早晚、只要活着。

1991 心好家門生貴子、

1987 有子原是命、無子天註定。

1988 妻財子祿皆前定。

1989 財帛兒女

1—1987. If one has sons it is because it is in his fate; if he has none, it is decreed by Heaven. P.

2—1988. Wife, wealth, sons, official emoluments, all are predetermined. P.

3—1989. Of riches, clothing, sons, and daughters there is a fixed apportionment. P.

4—1990. "If one's destiny is to have sons, what signifies early or late, provided they do but live." Sm. 299.

5—1991. "If your heart is good, a noble son will be born to the family; if your destiny is good, there is no need to depend on your ancestral fields." Daw. 153.

6—1992. If he is your son^b he will not die; if it is your wealth it will not be dissipated. Used to comfort one for his loss. P.

7—1993. "Virtuous children and official emolument who does not desire? Alas, these are not the theme of your luckless horoscope." (H. W. 7) Sc. 681.

8—1994. Wealth, clothing, sons and daughters are mutually connected with fate. i.e. Are determined by fate. (Go. 256) P.

9—1995. "In the former life burnt good incense (to the gods)—hence is now blessed with prosperity." Doo. 190.

10—1996. "As seed corn is from former years reserved, so children are in former lives deserved." Sc. 2110.

And I remember at the end she came,
Snarling, past this and that torn forest-lord
Whom I had conquered, and with fawning jaws
Licked my quick-heaving flank, and with me went
Into the wild with proud steps, amorously."—P. 88.

The above quotation from the *Light of Asia*, by Sir Edwin Arnold, is but a sample of numerous instances on record of lives which have been repeatedly united in successive incarnations.

a. See proverbs 582 to 592.

b. This proverb is often used in comforting one whose child has died. The idea is that if the child was really one's child, sent to him by Heaven, it would have stayed. The fact that it does not remain proves that it was a spirit sent to punish the family.

and wicked¹ it is the doom² sent by Heaven,³ for evil relationships of one's past. As, if they are extravagant and wasteful they were one's former creditors,⁴ if frugal and saving they were one's debtors.⁵ Thus does justice come through destiny. If Heaven orders good children⁶ one is indeed blessed; if bad, one must bear his burden; and if none are in his fate, nothing can compel them⁷ in this incarnation.

Wealth⁸ and position⁹ are predetermined.^a All are given by the decree of Heaven.¹⁰

"Both riches and honours are settled by fate;¹¹
Their time of arrival each man must await."

They come at their allotted season, and not before. Although one may have great ability, and strive most diligently, if fortune is

生得貴人齒。

2006

大富由天命
小富由人勤

2007

富貴命裏排、各自等時來。

房兒女莫強求。

2004

他家富貴前生積、你若回頭也像他。

2005

要吃貴人食、

人不欠死人債。

2001

討債子、還債子、無債不來。

2002

財帛兒女由天分。

2003

財

1997 逆子有種。

1998

樓工未成、拆樓人已至矣。

1999

這小子、是個現世報。

2000

活

1-1997. A disobedient son has a seed. i.e. There is a pre-existent cause. A punishment for the father. Used to condemn a father for a bad son. (F. S. 8: 9) P.

2-1998. "This house is not yet finished, and its demolisher already comes." i.e. Reward has come in the form of a bad son. D. G. IV: 453-P.

3-1999. This little son is a punishment inflicted in the present life. i.e. The family has no merit. P.

4-2000. "A living man should not owe a dead man any debts." i.e. When one is about to die one should pay what is owing him. Doo. 683-P.

5-2001. A debtor as a son, a creditor as a son; without debts they will not come. P.

6-2002. Wealth and children depend on Heaven's appointment. P.

7-2003. Wealth and children are not obtained through forceful seeking. i.e. They are from fate. P.

8-2004. The wealth and honor of his home was stored up in a former life; if you repent you can be like him. i.e. What you do now will decide your next life. (C. D. III: IV: 18) P.

9-2005. If you wish to eat the food of an official, you must be born with the teeth of an official. (Go. 51) P.

10-2006. "Great wealth is from Heaven; little wealth is from diligence." (C. D. I: 5: 25) P.

11-2007. "Both riches and honors are settled by fate; their time of arrival each man must await." Sc. 659.

a. See proverbs 379 and 380.

b. A good son is paying a debt (還債子) of a previous life; a bad son is collecting one. When one dies all debts should be paid his descendants at once. Otherwise the dead will return as the Collecting Debt Demon (討債鬼) and worry one until it is paid. So in case the descendants cannot be found one should burn many times the amount of paper money to the creditor's spirit.

c. These debts are not of money alone, but also of crimes or benefits.

not in his destiny¹ he will never grow rich.² Even though one may accumulate possessions, if they be not ordained as his, he will lose them³ or they will bring calamity upon him. On the other hand, if they are his, or his children's, they will come easily and remain.⁴ If one is to have official position it will be received with but little seeking. Rank and property are the expression of the fate Heaven has decreed, and are not the result of one's efforts.

Wealth and Position
Come by Fate

When destiny decides a man is to live in poverty,^a it cannot be avoided. Unjust wealth⁵ cannot enrich him.⁶ Get what he may, by correct or incorrect methods, he will not be able to retain it,⁷ for the workings of fate permit no exceptions to be made, and it will of necessity vanish.⁸ What man is destined to have he will have,

Poverty Decreed
by Fate

同一錠金、外財不富命窮人。	2014 言悖而出者、亦悖而入、貨悖而入者、亦悖而出。	2012 夜草不肥、瘠病馬、橫財不富命窮人。	2010 兒孫自有兒孫福、 <small>誰替把兒孫作馬牛。</small>	2008 馬無夜草不肥、人無橫財不發。
	2015 天賜顏	2013 財帛不富命窮人。	2011 空手出門、抱財回家。	2009 富貴在天、強求不到。

1—2008. "If a horse gets no wild grass, he never grows fat; if a man does not receive lucky help, he never grows rich." (H. W. 5) Sm. 32.

2—2009. "Riches and honour depend on Heaven; they cannot be attained by force." Gra. 173.

3—2010. "Posterity will have pleasures of its own, why should one make a Horse or an Ox of himself for the sake of Posterity?" Used of parents who slave for their children. (H. W. 4) Sm. 286-P.

4—2011. "He goes out empty handed; he returns a wealthy man." Sc. 697.

5—2012. Night grass cannot fatten a horse wasting away, from over exertion; unjust gains cannot enrich those who are fated to be poor. (C. D. 3: 4: 17) P.

6—2013. Wealth cannot make rich one whom fate has made poor. P.

7—2014. One's "words going forth contrary to right, will come back to him in the same way, and wealth gotten by improper ways, will take its departure by the same." (D. S. 10: 10) L. C. I: 240.

8—2015. "Heaven gives Yen Hui^b an ingot of gold; such wealth cannot enrich one fated to be poor." Sm. 94.

a. See proverbs 362, and 380.

b. Yen Hui, a "favorite disciple of Confucius was extremely poor. One day a piece of silver was missed, and the suspicions of the other pupils of the Sage fell upon Yen Hui, because of his well known poverty. The next day Tseng tzu placed an ingot of gold upon Yen Hui's table with the inscription as above. 'Given to Yen Hui by Heaven.' When Yen Hui arrived and saw it, he added the succeeding line, and placed the gold to one side, without looking at it." (Proverbs and Common Sayings.—A. H. Smith. P. 94) "He used to listen with what appeared to be stolid indifference to the teachings of Confucius, but then he would go away and strive to put into practice the principles he had

and no more.¹⁻² This extends through all walks of life. Everything is preordained.³ Work as hard as he may he cannot go beyond it.

“He hoards today, he hoards tomorrow, He does nothing else but hoard.

At length he has enough a new umbrella to afford.

When all at once he is assailed, a wind arises quick,⁴

And both his hands grasp nothing but a bare umbrella stick.”

Although one may seem at times to be doing well, it is but temporary.⁵ He will be poor all his life long,⁶ and will need to struggle to make a bare living.⁷ He will be suffering for the past. It is his penalty, his fate.⁸ He is to be poor,^a and he cannot escape poverty.

薩。

2022

有福之人不在忙、無福之人跑斷腸。

2023

有福吃飯、無福吃苦。

忽然一陣狂風起、

兩手抱了光竹竿。

2020

破船遇順風。

2021

你我不是財神菩薩。

盛不下。

2018 杯酒塊肉皆前定。

2019

今天攢、明天攢、攢來攢去、買了一把傘、

2016

命裏只有九合米走盡天下不滿斗。

2017

九升斗兒盛九升、多了一升

1—2016. “If a man's fate is to have only 8/10 of a pint of rice, though he traverse the country over, he cannot get a full pint.” Sc. 666.

2—2017. A nine pint measure will hold nine pints, an extra pint cannot be put in. i.e. A man fated to receive a certain amount, if he obtains more will not be able to keep it. (C. D. III: IV: 18) P.

3—2018. “One's every glass of wine and every slice of meat are predestined.” Sc. 679.

4—2019. “He hoards today, he hoards tomorrow. He does nothing else but hoard. At length he has enough a new umbrella to afford. When all at once he is assailed, a wind arises quick. And both his hands grasp nothing but a bare umbrella stick.” Sc. 683.

5—2020. “A poor fellow in luck's way.” Lit. A broken boat in a fair wind. Sc. 725-P.

6—2021. “You are not the God of Wealth,—you don't bring any money in.” Used when one promises money he hasn't, or when one is asked to make a loan. Gi. 11500-P.

7—2022. Fortunate people do not need to hurry; while unfortunate people must run until they give way. (Go. 106) P.

8—2023. The fortunate eat food; the unfortunate eat bitterness. i.e. Have suffering. P.

learnt.—At twenty-nine his hair turned grey. Under the T'ang dynasty he was ennobled as 兗國公, and in 1330 he received the title of 復聖, by which he is still known. His tablet stands in the Confucian Temple along with those of Mencius, Tseng Ts'an, and K'ung Chi, the Four Associates of the Master.”—A Chinese Biographical Dictionary.—H. A. Giles, pp. 936-937.

a See proverb 2120.

Under the old system, literary titles^a depended on destiny.¹ One had to study, it was true, yet his ability was not as important as that his fate should be right. Wen Ch'ang, the God of Literature, decided who was to receive the degree² and who not. When his earthly representative was grading the essays there was an old man, dressed in red, who was supposed to look over his shoulder and nod his head,³ if it was to be accepted^b as of merit. He gave his decision not on the worth of the thesis, but because the scholar was fated to pass. On account of this it was said, that "from of old there was no evidence of what would be a successful essay, one only desired that Chuc I would secretly nod his head in approval." Regardless of what had been allotted one, under all circumstances he needed to do his best,⁴⁻⁵ for thus and thus only would his fate's fulfilment be possible. So among those well prepared, those passed successfully who were destined to receive their degrees.

**Literary Degrees
Depended on Fate**

One's terms of fortune and misfortune⁶ extend over definite

有旦夕禍福、天有晝夜陰晴。

2028 越讀越不中、我其如命何、越不中越讀、命其如我何。
2029 人

生。
2026 文章自古無憑據、惟願朱衣暗點頭。
2027 文章憎命。

2024 一命二運三風水、四積陰功五讀書。
2025 秀才自掙、舉人天

- 1—2024. "The attainment of literary honors depends on fate, fortune, geomantic influence, laying up of secret merit, and on study." i.e. It takes the combined help of the five to gain a degree. (C. D. I: V: 24) Sc. 481-P.
2—2025. A B. A. degree is self earned; an M. A. degree is Heaven born. i.e. Fated. (S. M. 25) P.
3—2026. From of old there was no evidence (of what would be a successful) essay, (one only) desired that Chu I would secretly nod his head (in approval). i.e. One needs to gain the approval of his examiner. (Y. S. IV: 3) P.
4—2027. "His essays hate his destiny; —which is not in line of success. Used of a candidate who has frequently failed for his degree." Gi. 12633.
5—2028. "The more I study the less I succeed: what have I to do with fate? the less I succeed the more I study; what has fate to do with me?" i.e. Regardless of fate, one must always do his best. B. S. 113-P.
6—2029. Man has his mornings and evenings of calamity and happiness; the sky has its days and nights of cloudy and clear weather. i.e. Fate acts when least expected. P.

a. See proverbs 2275, and 2276.

b. Ao Yang Hsiu (歐陽修) of the Sung dynasty (宋朝) was examining men for the M.A. degree. While deciding upon their essays, there appeared an old man dressed in red by his side telling him by a nod of the head which was to be accepted and which rejected. Ever since examiners have felt him to be present.

c. Chu I Lao Jen (朱衣老人) is one of the idols that stand beside Wen Ch'ang in his temples.



A TEMPLE TO WEN CH'ANG, LUCHOWFU.

periods.¹ There is no one without his days of prosperity, and no life without its time of trouble. One will have good luck for several years,² when everything he turns his hands to will³ succeed.⁴⁻⁵ One lives through this epoch⁶ and then fate reverses⁷ the conditions.⁸ There will come a time of hardships,⁹ when he may try his best yet everything¹⁰ will go wrong¹¹ and nothing but evil will seem to

運去遇佳人。

2038 運去金成鐵、時來鐵似金。

2039 時不至來運不通、行船又遇擋頭風。

2040 生不逢時。

2035 桃花三月放、菊花九月開、一般根在土、各自等時來。

2036 三十年河東轉河西。

2037 時來逢好友、

人不在時、又瘦又黑、借錢五十、答應沒得。

2033 得時者昌、失時者亡。

2034 命貧君子拙、時來小人強。

2030 神仙五百年一劫。

2031 時來誰不來、時不來誰來。

2032 人在時中、又胖又白、借錢五十、答應一百、

1-2030. Every five hundred years the gods and immortals meet with an era of suffering. Used to comfort one when suffering. P.

2-2031. "When prosperous times come to a man, who does not come? but when such do not come, who comes?" (Pe. 419) Doo. 576.

3-2032. A man in his fortunate time is stout and fair and if he seeks to borrow fifty dollars, he will be given a hundred; a man not in his fortunate time is thin and burnt, and if he asks to borrow fifty dollars will be given none. P.

4-2033. He who finds his fortunate time, succeeds; he who misses his fortunate time, fails. (G. Y. I: 10) P.

5-2034. A poor fate will make a Superior man stupid; in the fortunate time a mean man becomes powerful. i.e. The effect of fate on men. P.

6-2035. Peaches blossom in the Third Month and chrysanthemums in the Ninth Month; alike they have their roots in the ground, yet each must wait until its own time comes. i.e. Each must wait for his time. (C. D. IV: 1: 2) P.

7-2036. Thirty years east of the river has turned west of the river. i.e. There has been a change of fortune. P.

8-2037. When one's fortunate time comes he meets a good friend; when one has lost his luck, he meets a beautiful woman. i.e. When one's luck is good everything goes well, when out of luck everything goes wrong. P.

9-2038. "If luck is absent, gold turns into iron, but let luck be with you and iron becomes gold." (H. W. 1) Doo. 481.

10-2039. "Until times favor you, no luck can be enjoyed; and should you try to sail, head winds will you annoy." Sc. 734.

11-2040. In his whole life he has not met his time. i.e. He has always been unlucky. (F. S. 7: 10) P.

a. The gods and immortals have this period of testing to see if their virtue still remains; if it does, they remain gods or immortals; if it fails, they are dissolved into nothingness.

prevail.¹ No one can be certain when such a season will begin,² or the form in which success³ or adversity will arrive.⁴ He may be living in wealth and happiness, when suddenly his destiny will be changed, and he will be thrown into poverty and suffering.⁵ This transition is due to his entering into a new era. When his evil portion has been exhausted, his time of prosperity will return. So fate carries on-

Periodic Fate

閏、運去雷轟薦福碑。

2045 天羅地網。

2043 天有不測的風雲、人有旦夕的禍福。

2044 時來風送滕王

2041 運去黃金失色、時來鐵也爭光。

2042 瞎公雞撞米頭。

1—2041. "When fortune has gone, gold loses its color; when good fortune appears even iron shines brightly." Daw. 118.

2—2042. "Chance luck. Lit. A blind cock chancing on grain." Sc. 731.

3—2043. "The day's fortunes are no more to be told than the weather. Lit. The heavens (or the sky) have their not-to-be divined (lit. fathomed) wind and clouds; man has his morning's and evening's woe and weal." (S. G. 25 : 1) Wa. C. 23.

4—2044. When your fortunate time comes the wind will escort you to the T'eng Wang^a Pagoda; when your fortunate time goes thunder will break to pieces the Chieh Fu Tablet.^b i.e. In one's fortunate time the gods help, and in the evil time harm one. (H. W. 5) P.

5—2045. In the net of Heaven and Earth. Used of one so bad he is punished by law, or of a good man who suffers for the sin of others. (F. S. III: 7) P.

a. T'eng Wang (滕王) built a pagoda at Nanchang. Later an official named Yen Pai Yü (閻伯嶼) repaired it, and made a feast to celebrate the completion of the work. He had his son-in-law prepare a poem for the event. Wang P'o (王勃) the son of another official of Nanchang, on his way home was held up at Ma Tang (馬當), about 700 li from Nanchang. While there the Water God offered and gave him a special wind, by the help of which he reached home in a day. He went to the feast, and there when all were being urged to make poems, made one far superior to all the rest.

b. In Jao Chou (饒州), in a temple named Chien Fu Ssu (薦福寺), was a very famous tablet. Fan Ch'ung I (范仲淹), an official of that place, planned to have the characters copied from it and printed in pamphlet form. However, thunder struck the tablet and destroyed it. Which shows the official was not in his time.

c. The T'ien Lo (天羅) and the Ti Wang (地網) are found in the ten heavenly stems and the twelve earthly branches. If one has the luck to oppose either the T'ien Lo or Ti Wang his misfortunes are inevitable.

from one extreme to another.¹ Thus man has periods of fortune and misfortune.²

Every man, at least once, in his life time has a period of ten years prosperity. During it even "the devils and spirits dare not touch³ him." Everything goes well,⁴ as though by magic. It is his fate. This run of luck⁵ comes in every profession. It is easy for doctors,⁶ during this time, to heal men.

The medicine given will be right, and dispel the demon. Whatever the merchant does will

The Ten Years'
Period of Prosperity

bring him profit. Naturally, every trader claims to be in this condition, as it will draw men to his shop⁷ wishing to avail themselves of his season of success.⁸ The same is true in every walk of

運馬走臙。

來走順風。

2051 行醫有十年大運。

2052 趁走我十年運、有病早來醫。

2053 人走時

年旺鬼神不敢當。

2049 人未發達鬼神怕、人已發達人民怕。

2050 扯起篷

2046 黃河尚有澄清日、豈可有人無得運時。

2047 東家不窮、西家不富。

2048 家人有三十

1—2046. "Even the Yellow river has its clear days; how can man be altogether without luck." i.e. Good luck of some kind is bound to come in time. (H. W. 5) Sc. 711-P.

2—2047. When the home in the East is not poor; the home in the West is not wealthy. i.e. Fortune is shifting. (H. S. 23) P.

3—2048. "If a man is fortunate for ten years, the devils and spirits dare not touch him." Daw. 68.

4—2049. Before a man rises to distinction he is feared by the demons and gods; after he has become prominent he is feared by the people. i.e. Man before his time comes is not honored by the people. The gods and demons respect him because they know his fate. P.

5—2050. "To enjoy good luck. Lit. To hoist the sail before a fair wind." Sc. 706.

6—2051. "Doctors have a run of ten years luck." Sc. 1632.

7—2052. "Only avail yourself of my ten years luck, and your complaint will soon be better." (C. D. 4: 7: 5) Sc. 1627.

8—2053. "A man succeeds when in luck, and a horse goes when well fed." Gra. 521.

a. There is the legend that once in every five hundred years the water of the Yellow river becomes pure and clear. This is due to the fact that the existing government is to be overthrown, and the water becomes clear because of the presence of the holy man Heaven has sent to take charge of and reform the country.

life.¹ It is a time of rejoicing.² Friends will be many,³ and will make him valuable presents.⁴ Even the trivial things⁵ will seem to help one.⁶ When one travels the wind will always be in the right direction. Nothing will happen to trouble him. One's work will be lighter, and everyone happier. It will be one's golden age.⁷ When it arrives, nothing will be able to prevent it.⁸ "It comes not because of one's own strength, but because of his fate⁹ and time." Naturally, man will hate to see it pass,¹⁰ yet it is sure to depart.¹¹ So in the midst of one's good fortune¹² he should be pre-

道春光好、只怕秋風來有冷時。

來了、城牆也擋不住。

2062 時也命也、非吾能也。

2063 死得窮不得。

2364 爲人甯死別倒楣。

2065 人情莫

2057 時來錦上添花。

2058 因風吹火、費力不多。

2059 人在時中、行船遇順風。

2060 吉天星照臨。

2061 運氣

2054 揚眉吐氣。

2055 時來瓦罐叮噐響、時去銅鐘啞了音。

2056 青草發時便蓋地、運通何須覓故人。

1—2054. To expand the eyebrows and exhale freely. i.e. To lose one's bad luck. (G. W. 7: 17) P.

2—2055. When the fortunate time comes the earthen jar has the tone of a bell; when it goes the tone of the brass bell becomes silent. P.

3—2056. "When the tender shoots of the grass sprout forth, the ground is covered; when good fortune comes, there is no need to look for old friends." Daw. 126.

4—2057. When the lucky time comes flowers will be added to the embroidery. i.e. If you are lifted up by fortune, others will add gifts to your wealth. (C. D. I: 3: 1) P.

5—2058. "Since the wind blows your fire, no need yourself to tire." i.e. In one's lucky time things are easily gained. (H. W. 6) Sc. 735-P.

6—2059. When a man is in his fortunate time, if he travels on a boat he will have a favorable wind. i.e. Everything helps him in his lucky time. P.

7—2060. May the stars of heaven shine upon you. i.e. May you be fortunate. (G. D. G. 49) P.

8—2061. When the fortunate time comes a wooden door cannot keep it out. P.

9—2062. It comes not because of one's own strength but because of his fate and time. P.

10—2063. He would rather die than become poor. i.e. He cannot stand it to be looked down upon. P.

11—2064. "A real man would rather die than to have his eyebrows inverted—that is to have his luck turn, and the fates against him." Sm. 238.

12—2065. "Don't boast of good fortune. Lit. Don't let yourself say too much about the fineness of Spring; but have a fear of Westerly winds and the recurrence of cold." i.e. In the time of prosperity prepare for adversity. (H. W. 5) Sc. 696.

paring¹ for the days when it will be gone.² By thus treasuring it, he will be able to partially equalize the unfortunate³ years that are before him. This period of ten years' prosperity is certain only once during his life, so one should take every advantage of it.

Every man has his ten years of misfortune. He is not able to accomplish in his unlucky time what he could when in his fortunate period. Now, everything goes wrong and hinders him. He must receive punishment for many of his former evil deeds. It appears

The Ten Years' Period
of Misfortune

as though trouble and sorrow⁴ are on every hand, and that calamities⁵ all come together.⁶ Although before he may have been very able, and may have accomplished wonderful things, now his every plan fails.⁷ He meets⁸ with all kinds⁹ of ill-luck, yet there is no recourse,⁹ for he can only fulfil his destiny.¹⁰ Under these changed conditions he loses his friends, position, and happiness. He is forced

2074 生平失意事、沒興一起來。	單打下風船。	思下場難。	2066 休倚時來勢、提防時去年。
2075 磨盤運。	2072 想發財、必倒運。	2069 福無雙至禍不單行。	2067 急流勇退。
	2073 屋漏更遭連夜雨、破行船却又被打頭風。	2070 馬倒鞍子轉、災害禍一齊來。	2068 盛時常作衰時想、上場便當
		2071 狂風	

- 1—2066. "Do not depend on your present good fortune, you must anticipate the time when it will leave you." Daw. 62.
2—2067. When you reach the rapids, fearlessly retire. i.e. Prepare for calamities. (T. Y. 4: 15) P.
3—2068. When in the time of prosperity constantly think of the time of decline; when ascending to a place, immediately think of the difficulties of the descent. i.e. Prepare for the future. (Y. 32) P.
4—2069. "Blessings never come double; calamities never come single." Doo. 278.
5—2070. The horse falls and the saddle turns; calamities all come together. (Go. 2) P.
6—2071. The gale of wind only turns over the boat in the inferior position. i.e. Misfortune only strikes the unfortunate one. P.
7—2072. One planning to make money is sure to meet with bad luck. i.e. Wealth is fated, and not to be won by striving. P.
8—2073. The leaky house encounters a succession of rainy nights; the broken boat receives head winds. i.e. One out of luck. (H. W. 8) P.
9—2074. All through one's life, in whatever affairs one fails to attain his desires, everything disheartening arises. i.e. When out of luck everything goes wrong. P.
10—2075. The fortune of a mill stone. i.e. He is always turning in his own narrow sphere. No fortune. (C. D. 2: 3: 5) P.

to bear¹ the insults² of those beneath him.^{3-a} All is bitterness! The man passing through this time of adversity⁴ can have but one comfort. He knows⁵ that when it "reaches its limit, it must turn." He is able to realize his cup is nearly full,⁶ and that when his time is completed, his fate will be reversed,⁷ and "Heaven will send down wealth^b and honor."⁸ The day is sure⁹ to come, so he lives in

運循環。

2083 有遭一日時運轉、富貴榮華天降來。

2084 稻場打穀、終有一日。

曾爲跨下夫。

2079 自己無運至、却怨世界難。

2080 物極必反。

2081 器滿則傾。

2082 天

2076 羣鬼弄人、不見天日。

2077 官滿如花謝、勢敗奴欺主。

2078 君子無時且耐時、韓信

1—2076. A band of demons making sport of a man; one cannot see Heaven nor the Sun. *i.e.* When man is in his unlucky time everything looks dark. (L. G. S. 71) P.

2—2077. "When the time of holding office is over, you are like the flower which is withered; when you have no power your servants will insult you." Daw. 64.

3—2078. "When the Superior Man has no Fortune, he waits for Fortune. Han Hsin once stooped to go under a man's legs." Sm. 102.

4—2079. A person to whom luck does not come murmurs against the world, as hard. *i.e.* One out of luck murmurs against others, when the fault is really his own. P.

5—2080. When a thing reaches its limit it must turn. *d i.e.* In wronging one there is a limit after which it reverts on the originator. Or, changing from fortune to misfortune, and misfortune to fortune. (Y. S. 3: 4) P.

6—2081. When the vessel is full it is overturned. *d i.e.* Fortune changes when the limit is reached. (Y. S. 3: 4) P.

7—2082. Heaven's fortunes move in a circle. *i.e.* Prosperity follows poverty, birth death, etc. (F. S. 7: 4) P.

8—2083. "Time will come when luck will change, when Heaven will send down wealth and honor." Sc. 724.

9—2084. In the end there will be a day when the grain will be beaten out on the threshing floor. *i.e.* Good luck is sure to come sometime. P.

a. See proverbs 495, and 496.

b. See proverb 375.

c. Han Hsin (韓信), of the Han dynasty (漢朝), was once in his youth compelled by two bullies to crawl under their legs. Later in life he became the King of Chi (齊王), and then made the two men serve him, one as a block from which he would mount his horse, and the other in the same way when he would dismount. In this way he got his revenge.

d. The source of these two proverbs is found in the words of Su An Hen (蘇安恆), of the T'ang dynasty (唐朝), when he reproved the Empress Wu Tse T'ien (武則天) for trying to keep the throne from her son.

hope,¹ and bears his present lot² in patience. He should be resigned³ in the knowledge that everyone must have his ten years of misfortune.

Naturally one's periods of fate also affect those associated with him. "One man's fortune is the good fortune^a of his whole⁴ family." Those nearest, of necessity, must suffer or benefit from one's success⁵ or failure.⁶ When one is prosperous those about him are helped by his prosperity. In the same way, when his unlucky time comes all endure loss. His misfortune extends even to the lowest servants of the home, or the poorest coolie in the city. Thus the entire social life is affected by one's good or evil fate periods.⁷

Others are Affected
by One's Fortune

What one has depends not so much on his own efforts as on what Heaven decreed^b long⁸ ago. One strives for position, wealth,

失火、
禍殃及池魚。

2032 萬事分已定、浮生空自忙。

顯現一屋。

2089 近官得貴、近廚得食。

2100 崑山失火、玉石俱焚。

2091 城門

人富貴幾人貧、時來自有揚眉日、莫爲飢寒起歹心。

2088 一人有福、

2085 掃場結大瓜。

2086 人心強命弱、人強貨不硬。

2087 天地生人原不勻、幾

1—2085. In clearing away the field a large melon is found. i.e. Sudden luck. P.

2—2086. The heart is strong, but the fate is weak; man is strong, but the goods are poor. i.e. Man held down in business by luck. P.

3—2087. In the beginning, when Heaven and Earth produced men, they were not equal, many were wealthy and many rich; the period will come when you will open wide your eyes; so do not let your heart become evil because of hunger and cold. (C. D. 3: 4) P.

4—2088. "One man's fortune is the good fortune of his whole family." Doo. 574.

5—2089. "Those near a mandarin get honour; those near a kitchen, food." i.e. One is benefited or suffers from the fortune of those they are associated with. Sc. 736-P.

6—2090. When the K'un mountain is on fire, the jade and stones are burned up together. i.e. In misfortune the good and bad suffer alike. (G. H. 54) P.

7—2091. "The city gates lost by fire, and the calamity extending to the fish in the moat." i.e. One suffers because of another's misfortune. (H. W. 3) Doo. 186-P.

8—2092. "All events are separately fated before they happen. Floating on the stream of life, it is in vain that we torment ourselves." (H. W. 8) Dav. 69.

a. See proverb 139.

b. See proverb 343.

c. There was a man named Ch'i Chung Yu (池仲魚), who lived near the city gate. In the burning of the city gate his house caught fire, and he was burned to death. Another explanation is, that the city gate was on fire, and the water of the moat was used to extinguish it. Thus causing the fish in it to suffer.

and fame, yet he gains them² only if they are in his fate,³ for "nothing proceeds from the machinations¹ of men." This inability of one to change conditions is true in all walks of life,⁴ and all professions.⁵ A battle does not depend upon the number of trained men, nor upon the ability of their general, but upon whether or not it is theirs to have success. One's business will increase only if it is so ordained. One will have wealth if it is his. If one's child is sick, it will not die if it is his child. If one is to have prosperity, nothing can prevent it. If one is to have poverty, no wealth is possible.

All Depends on Fate,
Nothing on Man

"Though every day you welcome guests,
You never will be poor.
Though every night you prowl and thief,⁶
You'll ne'er increase your store."

Although one may have the will and strength to accomplish great things, unless it is so determined, he cannot succeed.⁷ One can retain only that which Heaven has granted him, and anything else one may obtain will disappear. Nothing⁸ really comes of one's own

2100 馬有千里之能、非人不能自往、人有凌雲之志、非運不能亨通。	2038 天天待客不窮、夜夜做賊不富。	2093 萬事不由人計較、一生都是命安排。
	2096 螳螂捕蟬、不覺知黃雀在後。	2094 心高命不高。
	2097 由命不由人。	2095 心志有比

1—2093. Nothing proceeds from the machinations of men; but the whole of our lives are planned by destiny. (C. D. I: II: 10) P.

2—2094. "His heart is loftier than his destiny." i.e. Fate holds him back. Sc. 672-P.

3—2095. "Man's heart is lofty as: Heaven; his fate is thin as paper." Sc. 1493.

4—2096. The mantis pursues the cicada,^a ignorant that the yellow bird is after it. i.e. In coveting one is apt to forget his own good. (G. D. 7: 15) P.

5—2097. It depends on fate not on man. i.e. Everything is decided by fate. (Go. 256) P.

6—2098. "Though every day you welcome guests, you never will be poor. Though every night you prowl and thief, you'll ne'er increase your store." Gra. 119.

7—2099. The man is powerful but his fate is not; no matter how powerful he is, he cannot succeed. i.e. One cannot go beyond his fate. P.

8—2100. "A horse may have the strength to run a thousand miles, but without a rider it knows not where to go; a man may have the ambition to scale the clouds, but without luck he cannot go on." Sc. 722.

a. Chuang Tzu once saw a beautiful yellow bird, and was about to shoot it, when he noticed it was about to seize a mantis. This caused him to stop

plans or efforts.^a All one's life is arranged by destiny. One cannot overcome nor change his fate. For this reason one often sees one of small capabilities advance to position and wealth, while one better equipped and just as ambitious remains in obscurity.¹ What one has depends not as much upon himself as it does on his Heaven given destiny.

Inasmuch as things are settled, without the will of man being largely² involved,^b why should one struggle?³ "All one's life depends⁴ on fate," and no one can change it.⁵ It will only be as one works in accord with what has been pre-determined, that things can prosper. So man's best plan is to yield himself⁶ to what is in his destiny. One cannot make good come nor evil go. What one is to receive,⁷ he will receive. Why run⁸ from calamity?⁹ If by his

Why Struggle
Against Fate?

2101 學生爲公相、先生一布衣、萬般皆是命、半點不由人。
2103 萬事由天莫強求、何必苦苦用機謀。
2104 一
2105 時候未至、只好待時、時候既至、即可順
2106 爲人不與命相爭。
2107 未來不生、現在不存。
2108 瞎子跑反、四
2109 路無門。
2109 在數在劫總難逃。

- 1—2101. The pupil becomes a duke while the teacher still wears common clothing; everything depends on fate, not the least on man. P.
2—2102. Everything depends upon the one who decides fate; not the least depends upon man. (V. 907) P.
3—2103. Everything depends upon Heaven, so don't strive; it is not necessary to rack one's brains, or to use trickery. P.
4—2104. All one's life depends upon fate, and not the least thing is obtained by force. i.e. You cannot force yourself out of your fated environment. (G. H. 51) P.
5—2105. If one's time has not come, the only good thing to do is to await the time; if the time has come, then follow it. (Y. S. G. 3) P.
6—2106. A real man will not fight against fate. P.
7—2107. He does not think of the future nor keep what is present. i.e. He accepts things as they come and does not worry. (L. G. S. 28) P.
8—2108. A blind man running from a rebellion,—the four roads are without a gate. Used of one in a difficulty, when he can find no way of escape. P.
9—2109. If cataclysm is in your fate, it will be almost impossible to avoid it. (G. H. 60) P.

and think of how fate operates unknown to the individual. He saw the mantis was about to kill a cicada, a yellow bird was in the act of seizing the mantis, he was about to shoot the bird, and he then discovered there was behind him a pit into which he was about to fall. Each was ignorant of his own danger. He saw, all life was really ordered by fate.

a. See proverb 1493.

b. See proverb 344.

own efforts he is able to escape, it would not have harmed him anyway.¹ Possessions,² children,³ or position obtained by force cannot be retained, so why strive⁴ for them?⁵ This belief has a tendency to lead the reckless man to forget Karma, to disregard the virtues,⁶ and to enjoy the present.⁷ If good fortune is to come to one, it will come. The present one has. If he has wealth and happiness, let him enjoy them. On the other hand the intelligent man, realizing things will come just⁸ as they are destined, will

運氣低、上廣西。	何必強爲。	不得、銀錢強掙不得。	2110 躲脫不是禍、是禍躲不脫。
2117 黃巢殺人八百萬、在數樹者難逃。	2115 萬事不如杯在手、人生幾見月當頭。	2113 命好不用學乖、心好不用吃齋。	2111 臨財毋苟得、臨難毋苟免。
	2116 運氣通、上廣東、	2114 天命有在、	2112 兒女強求

1—2110. That which one can escape is not your calamity; if it is your calamity, you cannot escape it. P.

2—2111. "If in the way of riches, do not use improper means to possess them. If in the way of misfortune, do not use improper means to avoid it." i.e. You cannot avoid your fate. (S. S. 3: 1) Dav. 197-P.

3—2112. Children are not obtained by striving, nor great wealth gained by force. i.e. Both are fated. P.

4—2113. "If you were born lucky no scheming is needed; if your heart's good, leave fasting unheeded." Sc. 656.

5—2114. Heaven's decree has decided it; why should you use force? i.e. Why strive to change one's condition? (F. S. 5: 7) P.

6—2115. "(Live while you may). Take everything on earth, there is nothing to compare to the cup in the hand; in one's whole existence how often is the moon seen in the zenith. Lit. of the myriad none is as the cup in the hand: in man's life how often does he see the moon exactly over his head," Wa. C. 95.

7—2116. If your fortune is good you will go to Kwangtung,^a if your fortune is poor you will go to Kwangsi. i.e. Fate decides official position. (Go. 474) P.

8—2117. When Huang Ch'ao killed eight million people, it was difficult for the one in the tree to escape. i.e. You cannot escape what is in your fate. P.

a. From a poem by Li Pai (李白), of the T'ang dynasty (唐詩). He was a great lover of wine. He was a personal friend of Ti Tsang Pusa.

b. Kwangtung is a rich province, and its people very wealthy. Kwangsi is mountainous and poor. So an official will get rich if he can be appointed to a position in the former province. The opposite will occur should he be sent to the latter.

c. Huang Ch'ao (黃巢), in the time of the T'ang dynasty (唐朝), went to Peking to take the examinations. He was so homely they would not permit him to enter the contest. This made him so angry he decided to raise a rebellion. While planning this it was revealed to him that if he would succeed he must kill a very dear friend of his; a priest named Liu (劉). He thereupon told Liu that when he sacrificed to his sword, he must hide. The priest did as he was told. The soldiers not finding him were told to cut down a willow

submit himself to his lot. He will not worry about the affairs of life,¹ nor contend against² the decrees of Heaven. He will try to co-operate with fate,³ and thinking of the future, make his life as good⁴⁻⁵ as possible.^a He will bend his efforts towards creating a better condition in the next existence. As "all affairs are fixed,"^b one should not struggle,⁶ but should "listen to Heaven and follow" his destiny.⁷

There are many things which lead one to feel Heaven is not dealing justly in the decrees of fate. At times one sees a virtuous

無成、心氣和平、千祥駢集。

2123 遠抗神意。

2124 心好不怕命兒窮。

好、貧賤受煩惱。

2121 命裏有時終須有、

來財時莫強求。

2122 意粗性躁、一事

好、富貴直到老、心好命不好、天地終須保、命好心不好、中途夭折了、心命俱不

2118 踏破鐵鞋無覓處、得來全不費工夫。

2119 君子人不和命爭。

2120 心好命又

1—2118. "You may wear out a pair of iron shoes searching for a thing and not find it; when it turns up it does so without the least trouble." i.e. Anything fated for you will come easily and naturally. (F. S. 4: 1) Mat. 269-P.

2—2119. A Superior man will not struggle against his fate. i.e. Try to force a better condition. (Go. 90) P.

3—2120. "When both the heart and the fate are right, he will to old age in wealth delight. When the heart is right and the fate is wrong, shielding him must to the gods belong. When the fate is right and the heart is wrong, he will fall in the road half way along. When both the fate and the heart are wrong, penuries, griefs he'll struggle along." Sc. 660.

4—2121. "If it is your fate to have wealth (or a fortunate time), you will at last possess it; if it is your fate not to have wealth (or a fortunate time), do not use violence to get it." (H. W. 3) Doo. 283.

5—2122. One whose mind is coarse and disposition quick, is unable to accomplish anything; if the heart and feelings are at rest, a thousand lucky affairs come one after another. (G. Y. X. 7) P.

6—2123. To disobey and oppose the meaning of the gods. (Y. S. G. 69) P.

7—2124. If the heart is good, one does not fear poverty in the fate. i.e. Goodness has its reward. (Go. 134) P.

tree in his stead (Thus making a pun on the name of the willow,—liu 柳). The soldiers obeyed, and in doing so killed the priest, who had hidden in it. Huang was so grieved that from that time he would neither kill anyone by the name of Liu, nor allow a willow tree to be cut. When he raised his rebellion he ordered all his friends to wear willow and to put it over their doors: They would thus evade being killed. It chanced that he started his rebellion on Ch'ing Ming. Ever since that time people have worn the willow on Ch'ing Ming to avoid calamity.

a. See proverb 432.

c. See proverb 1943.

b. See proverb 1927.

man who is constantly in sorrow¹ and disappointment,^a while a wicked man has long life,² wealth,^b and happiness. He observes men and women married whose dispositions are such that discord is certain.³ He finds the young receiving honors while the old and wise have inferior positions.⁴ He meets the religiously inclined suffering while the evil are prospering.⁵ Too often those of learning and ability, sufficient to have made wise officials, are doomed to walk the paths of the lowly.⁶ Sometimes one endures misfortune while in the service of the gods themselves.⁷ It is hard to see where it is just. It is only as one remembers that Heaven determines one's lot before birth, in relation to the acts of his former life,⁸ that he is able to understand the consistency in this belief. However, when one realizes that by a good life here, in spite of fortune,⁹ he makes

The Apparent
Injustice of Fate

2132 福生有基、禍生有胎。	傷。	2128 甘羅十二	2125 好人無好命。
2133 孔夫子一生不走運。	2130 稻草包真珠。	爲受秦惠 宰相恩	2126 好人不在世、禍害一千年。
	2131 吃素招災、強盜兒子個個在、修橋補路、絕了後代。	太公八十食周祿。	2127 好漢無好妻、癩漢娶花枝。
		2129 張郎殺豬登仙去、李郎看經被虎	

- 1-2125. The man is good but his fate is not. *i.e.* A good man held down by luck. P.
- 2-2126. Good men do not live long. but calamities and injuries exist for a thousand years. *i.e.* The apparent injustice of life. P.
- 3-2127. A good man does not get a good wife; a leper marries a flowering branch. *i.e.* A beautiful girl. (Go. 146) P.
- 4-2128. Kan Lo enjoyed the favor of the state of Chin at the age of twelve; whilst T'ai Kung waited till he was eighty for the emoluments of Chou. (C. D. 1: 6: 8) P.
- 5-2129. "Mr. Chang killed pigs, yet he became an immortal, while Mr. Li, who studied the liturgy, was killed by a tiger." *i.e.* The apparent injustice of fate. Dou. 525-P.
- 6-2130. "A pearl wrapped up in straw. Able and learned persons whose ill luck it is to live unnoticed." Sc. 729.
- 7-2131. To become a Vegetarian brings calamities, a robber's sons are all living while the descendants of one who repairs bridges and roads are cut off. *i.e.* The good suffer and the evil have happiness. P.
- 8-2132. When happiness is born it has a foundation; when calamities come they have a birth. *i.e.* Everything has a source in one's previous acts. (S. T. 180) P.
- 9-2133. Confucius, during his whole lifetime, was without luck. Used to console one out of luck. P.

a. See proverbs 145, and 934.

b. See proverb 1382.

c. Confucius is said to have held office for only three months. He was too honest for official life. Wherever he proclaimed his doctrines they were rejected. It seemed as though he had no fortune.

conditions which will assure a better destiny^a in the coming existence,¹ he is able to comprehend how Heaven still gives man a chance² for the continual upward progress,³ with increasing better degree of fate in each subsequent^b incarnation.⁴ In this way it can be justified. However if one looks at this life alone, and how the good often suffer and the bad have happiness, he would think Heaven to be partial in that which He often ordains.

Destiny affects every part of the life of the Chinese. It goes through all their thinking. Man is born at the decree of Heaven. All his relationships are destined. If he is fortunate, wealth, position, family, friends,⁵ and honors are all fixed. If he is unfortunate, poverty and suffering have been ordained. All the important functions of his life are predetermined. Fate is the great law given by Heaven to make just His world. To it both gods and men must bow.⁶ By it man constructs his life, and in response to it he lays it down, and returns to the unseen. It reaches out and controls every part of society.

Fate is Carried into Every
Part of their Life.

假之緣。
2139 靜待天命。

地理不知、人和不明。
2137 天時不如地利、地利不如人和。
2138 天

2134 天定勝人、人定勝天。
2135 天賜不取、反受其咎。
2136 天時不識、

- 1-2134. Heaven's appointments overcome man; man's appointments overcome Heaven. i.e. One can by virtue and saving life get Heaven to change His decree. (T. Y. 1: 151) P.
2-2135. For that which Heaven bestows and you do not receive you will be judged by Heaven. i.e. Failures to improve your fate with good works. (F. S. 8: 2) P.
3-2136. One who does not recognize the opportunities vouchsafed by Heaven, nor know the situations afforded by the Earth, nor is clear on what makes for harmony between men. Used of one who does not grasp his opportunities. Or, of one who does not understand geomancy or Li. (F. S. 3: 10) P.
4-2137. "Opportunities given by Heaven are not equal to the advantages afforded by the earth; or the advantages afforded by the earth do not match the blessings accruing from harmony among men." (M. II: I: I) Sm. 42.
5-2138. "Heaven sent fortune. A fortunate meeting. A lucky co-incident." W. M. 101.
6-2139. "Silently awaiting Heaven's decrees. Resigned to fate." W. M. 100.

a. See proverbs 417, and 1510.

b. See proverbs 418, and 2294.

CHAPTER XII.

LIFE BEYOND THE GRAVE.



"Man's life¹ on earth resembles a spring² dream," it seems³ so short.^{4b} Yet at its worst men think it precious. It is better to remain in the world,⁵ even though separated from loved ones "by a thousand ranges⁶ of hills," than to try the fortunes of the Unseen. One may have sickness, suffering or poverty, yet what he is enduring is clear to him. One, desires to cling to known friends and the present existence, rather than venture into what

is unknown.⁷ Life is sweet.

Man is sorrowful when he leaves this world. In life "men live like birds in a wood⁸ together," and at death each goes his own way.

來時各自飛。

板。
2146 做千日鬼、勿如做一日人。

2147 人生似鳥同林宿、大限

2144 壽情願在世、上捱、不願在土裏埋。
2145 甯隔千層山、不隔一層

休。
2142 日月如梭容易過、三歲孩兒易白頭。
2143 命在須臾。

2140 浮生若夢、為歡幾何。
2141 人生在世如春夢、靈魂一走萬事

- 1—2140. Floating life is like a dream. How much joy can there be in it? P.
- 2—2141. "Man's life on earth resembles a spring dream; when once the soul has fled, all is over." Sc. 910.
- 3—2142. The days and months pass as quickly as a shuttle; a three year old child will soon be white headed. (H. H. 20) P.
- 4—2143. His life is but for a moment. i.e. He is about to die. Used of one very ill. (F. S. 6: 14) P.
- 5—2144. "I'd rather suffer in this world than lie beneath the sod." i.e. One would rather barely exist than to leave this life. Gra. 223-P.
- 6—2145. "It is better to be separated by a thousand ranges of hills than by the thickness of one board." i.e. A living relative widely separated is better than one in the coffin. Mat. 593-P.
- 7—2146. To be a kwei for a thousand days is not equal to being a man for one day. i.e. Being evil for a thousand days is not equal to being good for one day. P.
- 8—2147. "Men live like birds in a wood together, but when the set time comes each takes his flight." i.e. At death no one can help one. (H. W. 5) Sc. 924-P.

a. The Wheel of Transmigration.

b. See proverb 1136.

They realize they are then lost to each other forever,¹ for when they have gone through "Hades they ne'er meet again."^a No sorrow nor "grief on earth² can be so trying"³ or heartrending⁴ as this parting.⁵ Also, when one enters the door of the Underworld it is alone,⁶ empty-handed⁷ and as naked⁸ as when he came. Friends, relatives, position, and wealth,⁹ all are of this life, and cannot be taken with one.^b So man leaves in sorrow at his loss,¹⁰⁻¹¹ and goes in fear into the unknown. Death must come^c to all.^d This has been the despairing cry of all peoples in all ages. "There is a day to be

Sorrowful at Leaving
this Life

死、死必歸土。	2156 生有一、死無二、莫向人前誇伶俐、人生置下萬頃田、死後只得三步地。	死別與生離。	2150 生離死別、悲哀最切。	2148 父子恩深終有別、夫妻義重也分離。
2158 樹長萬千丈、葉落歸根。	2154 世界做完空手去。	2153 生不帶來、死不帶去。	2151 苦中之苦、莫若恩愛離別之苦。	2149 鳥之將死、其鳴也哀、人之將死、其言也善。
	2157 衆生必	2155 赤身而來、赤身而去。	2152 世人萬般愁苦事、無非	

1—2148. "The father and son must separate, however great the favors shown; the husband and wife must part, however deep their love." *i.e.* The separation caused by death. (Pe. 175) Doo. 482—P.

2—2149. "When a bird is about to die, its notes are mournful; when a man is about to die his words are good." (C. A. VIII: IV: 2) L. C. I: 73.

3—2150. "Severed living and parted dying, no grief on earth can be so trying." Sc. 773.

4—2151. The bitter in the midst of bitterness cannot be greater than the separation of loved ones. (F. S. D. I: 72) P.

5—2152. "Of the world's myriad sorrows there is none like parting, whether in life or in death." Wa. P. 6.

6—2153. "Man brings nothing at birth, and at death takes nothing away." Doo. 499.

7—2154. "Man goes empty handed when his work on earth is done." Sc. 1777.

8—2155. "Naked we come and naked we go." Sc. 1776.

9—2156. In life there is but one birth and death, do not in the presence of others boast of your own cleverness; although during one's life he becomes worth boundless (1 million acres) fields, after death only three steps of land are secure. *i.e.* One takes nothing with him. (N. F.) P.

10—2157. All life must die, and in dying return to the earth. *i.e.* Be buried. (L. K. VIII: 41) P.

11—2158. Even though a tree grows to be ten thousand feet high, in falling its leaves return to its roots. P.

a. See proverb 1779.

b. See proverb 1706.

c. See proverbs 104, 529, 531, 1248, and 1341.

d. The people say of a man when he dies that "he has completed his term of life in the chief resting place" (壽終正寢), and of a woman that "she has completed her term of life in the inner resting place." (壽終內寢).

born and a time^a to die," and from this no one can escape.¹ It is the road over which everyone must pass. "Life is like a candle in the wind," when² it will be extinguished, whether soon³ or late,⁴⁻⁵ no one knows.^{6-b} However, fear⁷ and worry as one may, death⁸ is certain.⁹

Death is Certain

"Each mortal eats to the full, and tries
To satisfy Number One,
So every mortal is born and dies,¹⁰
And when he is dead he is done."

Try to escape as one may the hour¹¹ will arrive^{12-c} when his life is

我替、我的生死誰替了。

2169 死在眉毛尖上來了。

2170 望到伸頭、便要伸脚。

2167 人活百歲終須有死。

2168 各人吃飯各人飽、各人人生死各人了、你的生死叫

2166 各人吃飯各人飽、各人人生死各人了、你的生死叫

難猜。

2165 我見他人死、我心熱如火、不是熱他人、看看輪到我。

2166 髓竭人亡、甚可畏也。

白頭嘸、我見白頭喜、多少少年亡、不到白頭死。

2163 人生一世、草活一生。

2164 嗚呼哀哉、人死

2159 早死早超生。

2160 人不知死、車不知翻。

2161 今朝脫却鞋和襪、未知明朝穿不穿。

2162 人見

1-2159. "Early die and early raised to life (by metempsychosis) as reprimers and murderers say." Doo. 190.

2-2160. "Man knows as little when he will die as the cart knows when it will be turned upside down." Doo. 439.

3-2161. Today one takes off his shoes and socks, but he does not know whether or not he will put them on tomorrow. (G. H. 74) P.

4-2162. "Some people hate to see white hairs, I am pleased; so many young people die before their hair is white." (H. W. 4) F. 103.

5-2163. "Man lives a generation as plants a spring." (H. W. 4) Sc. 921.

6-2164. Alas! Alack! It is hard to guess when a man will die. Used of the suddenness of death. P.

7-2165. When I see one die, my heart is hot like fire; it is hot not because of him, but because I see it will turn upon me. i.e. I must die too. (N. F.) P.

8-2166. When the oil in the lamp burns up, the lamp goes out; when the marrow (of the bones) is exhausted the man dies,—it is greatly to be feared. i.e. Don't do anything to harm the body. (C. D. IV: 7: 2) P.

9-2167. "Though a man live a hundred years still he must die; and the sooner we die the sooner we have done with the body." Sc. 911.

10-2168. "Each mortal eats to the full, and tries to satisfy Number One, so every mortal is born and dies, and when he is dead he is done." The heavy burden of Life and Death you wish me to bear for thee, but then my burden of Life and Death pray who is to bear for me?" Sm. 83.

11-2169. "Death has reached the points of his eyebrows." i.e. Nearly dead. Sc. 927-P.

12-2170. "Hoping to lift up his head, he lifts up his feet. i.e. Dies." Sc. 801.

a. See proverb 1930.

c. See proverb 312.

d. A rich man not wishing to die, tried to persuade others to take his place. This they refused to do, his wife making the above reply.

b. See proverbs 47 and 528.

fully spent,¹ when death calls,^a and medicine will be of no avail. Then each must return² into the great unknown by himself. In a moment³ man's earthly existence, with all its joys and sorrows is over.^{4,5} Regardless of what he has been,^b he goes to meet the new conditions, and answer for his deeds.⁶ This change all must make.⁷ Come when it will death is sure.⁸

When the years of man's life are accomplished,⁹ the King of Hell, or Yen Wang¹⁰ (閻王),^c sends his messengers, Wu Ch'ang^d

2180 七十三、八十四、閻王不叫自己死。	塚、難把黃金買白頭。	2176 人的是非、蓋棺論定。	死如燈滅、猶如湯潑雪、若要還魂轉、水裏撈明月。	2171 春蠶到死絲方盡、臘炬成灰淚始乾。
2179 人生智未生、智生人易老、心智一切生、不覺無常到。		2177 三歲孩童買壽木、遲早都是要。		2172 大丈夫視死如歸。
		2178 終須白骨埋青	2175 窮不過討乞、死不過斷氣。	2173 生擒活捉。
				2174 人

- 1—2171. When a silk worm is about to die, its silk is all given out; when the candle is burned to ashes, its tears are then dried up. *i.e.* They have reached their limit. (Go. 407) (李商隱詩) P.
- 2—2172. A good man looks upon death as a returning. *i.e.* If one is right he should not fear to die. (G. H. 48) P.
- 3—2173. Taken alive. *i.e.* By demons. Used of one who dies suddenly. (F. S. 6: 9) P.
- 4—2174. Man dies as a lamp is extinguished, or as snow sprinkled with scalding water (melts); if you would restore his soul, drag the bright moon out of the water. *i.e.* It is an impossibility. P.
- 5—2175. Poverty is just begging to eat; death is simply cutting off the breath. Used by one desperate. (V. 341) P.
- 6—2176. Man's good and evil is definitely decided when the cover of the coffin is put on. (Go. 172) P.
- 7—2177. "If a three year-old boy buys a coffin, early or late he will need it. *i.e.* We must all die." Dou. 115.
- 8—2178. At last our whitened bones must lie buried in the green grave; it is difficult to buy white hair with yellow gold. *i.e.* It is impossible to buy an extension of life. P.
- 9—2179. Man is born without knowledge, and when knowledge has been gained man has become old; when his experience is ripe, suddenly Wu Ch'ang arrives. P.
- 10—2180. "At seventy-three and eighty-four, if Yen Wang does not summon a man he will die of himself." Sm. 268.

a. See proverb 497.

b. See proverb 1596.

c. See proverb 1366.

d. Wu Ch'ang is a personification of the Buddhist doctrine of impermanency. There is growth and decay in everything. There is life and death for all creatures. Thoughts arise and vanish. Nothing is constant or unchanging. This is the principle of Wu Ch'ang. However, the Wu Ch'ang are not thought of in this way by the common people. They know them as the demon messengers of Yen Wang.

(無常), to summon¹ him to the Unseen World.² There is a Yang Wu Ch'ang^a (陽無常), represented as a man; and a Yin Wu Ch'ang (陰無常), represented as a woman. Their images are to the right and left of Yen Wang in Ch'en Huang's temple. The two, accompanied by the demons Horse^b Face³ and Ox Head,⁴ call⁵ for the soul⁶ of the one dying.^c The local Earth God⁷ escorts them to the house, where the spirit is given over into their hands by the Kitchen God and the Earth Gods of the Home. They then take it bound before the City

Wu Ch'ang

2185
病人怕鬼叫。

2186
病人聽不得鬼叫。

2187
土地是個小鬼頭。

繼子孫孫圖富貴、更無一個肯回頭。

2183
牛頭馬面。

2184
牛鬼蛇神。

騾思駿馬、官居宰相望王侯、只愁衣食耽勞碌、那怕閻王發帖勾、

2181
被閻王勾去了。

2182
爭名奪利幾時休、早起遲眠不自由、騎着驢

1-2181. He has been summoned by Yen Wang. i.e. He is dead. P.

2-2182. In striving for reputation and struggling for profit, you arise early and retire late; when you have ridden a donkey or a mule, you still desire a swift horse; if you as an official have become a Prime Minister, you still hope to become a prince; you only grieve for clothing and food, and for them devote yourself to labor; (of those living thus) who fears Yen Wang will send a warrant of arrest; (among you who) covet that posterity may inherit wealth and rank, there is not one willing to turn the head (i.e. repent). i.e. Man's heart is never satisfied. (H. H. 50) P.

3-2183. "Ox head and horse face. Malignant persons," W. M. 162: 6.

4-2184. "Ox-headed devils and serpent spirits." Used of those who are always doing strange things. W. M. 161-P.

5-2185. A sick person is afraid of the demon's call. i.e. Fears death. (L. G. S. 181) P.

6-2186. A sick person must not hear the demon's call. i.e. He will die if he does. Used by a gambler or drinker when called away from his cards or wine. P.

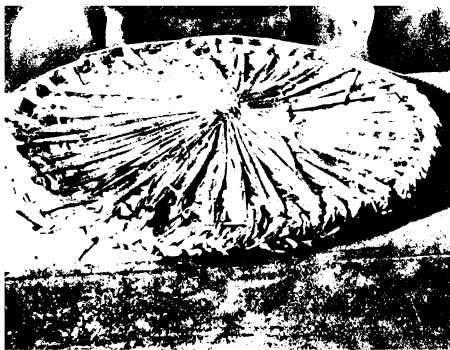
7-2187. The Earth God is the head of little demons.^d P.

a. Yang Wu Ch'ang, or Pai Lao Yeh (白老爺), is white; while Yin Wu Ch'ang, or Hei Lao Yeh (黑老爺), is black. The Yang Wu Ch'ang takes those under fifty years of age, and the Yin Wu Ch'ang those over fifty years old. Idol processions usually carry both. Yang Wu Ch'ang usually wears a long, pointed, high hat with the sentence "to once see me is great fortune" (一見大吉) written upon it.

b. These two demons belong to the first court of Hell.

c. At times, when one dies the Yang breath does not scatter, and the demons are not able to take the soul to Hell. In this case the assistance of a "Walking Wu Ch'ang (走無常) is called upon. This is the spirit of some living being who has entered into a trance, and is so able to leave its body and perform this service. At times the souls of those living enter Hell to assist the judges as officials (做陰官), or for various other purposes.

d. When Wu Ch'ang comes for a soul he is led to the home by the Earth God who for this reason, is called the leader of the little demons.



EARTH GODS OF THE HOME.

God, and from his court to that of the God^a of the Eastern Peak,¹ Huang Fei Hu (黃飛虎).² Here his good and evil deeds are passed upon, and he is then carried off to Hades. No one can escape these demons.³ They come at Yen Wang's command to summon back the spirits of man.⁴ When they arrive⁵⁻⁶ "all affairs cease."⁷ Whether high or low, rich or poor, all must go^d to meet Yama in the courts of Hell.^e

When one dies the services of Wu Tao Yeh (五道爺),^f or the Opening the Road Demon (開路鬼), are required. The departed one is facing an unknown country, so his friends go to the shrine

命難逃。

2194 無常一到、萬事皆休。

王要命、本夫要妻。

2192 無常一旦無常萬事休。

2193 無常一到、性

少埋芳草、看看紅日落西山、不覺雞鳴天又曉。

2191 閑

到、沒大小、不用金銀不要寶、不分貴賤與王侯、年年多

2188 人死到東嶽大帝。

2189 東嶽治生、南嶽治死。

2190 無常

1-2188. When a man dies he must go before the God of the Eastern Peak. P.

2-2189. "The Eastern Peak rules life, the Southern Peak rules death." Gra. 156.

3-2190. When Wu Ch'ang comes, he makes no distinction between old and young; he will not accept gold, silver, nor any precious thing; he does not discriminate between the great and humble, even though they be kings or dukes; yearly many are buried beneath the fragrant grass; we see the red sun sink behind the western hills, and before we know it the cock crows and dawn has come. i.e. Death may come at any time. (N. F.) P.

4-2191. Yen Wang wants one's life; the real husband wants his wife. i.e. His power cannot be avoided. (V. 962) P.

5-2192. The morning Wu Ch'ang arrives everything ceases. i.e. Death stops everything. P.

6-2193. When Wu Ch'ang once arrives, it is hard to escape with one's life. P.

7-2194. When Wu Ch'ang comes all affairs cease. P.

a. The original God of the Eastern Peak was Ching Hung Shi (金虹氏), the grandson of Heaven and Earth. During the time of Shen Lung he was given control over the position and condition of men. He was also given the court records of Hell to keep and was made the judge of life and death. Later when Chiang T'ai Kung brought order out of the spiritual chaos he appointed Huang Fei Hu to this position.

b. The God of the Eastern Peak, or T'ai Shan, is Huang Fei Hu. There is a Southern Hell and an Eastern Hell. The Gods of the Southern Peak and the Eastern Peak respectively, rule over the Southern and Eastern Hells. Those who go to the Southern Hell cannot escape. The Eastern Hell is within the Wheel of Transmigration, and therefore life is again possible.

c. In families where one child after another dies soon after birth, a child is dedicated to Wu Ch'ang, and wears the clothing of a priest. This is done as a protection against an early death.

d. See proverb 2346.

e. See proverb 567.

f. While the Emperor Hsien Yen (軒轅皇帝) was traveling, the Empress died. Fang Hsiao Shi guarded her body until it reached home. Later he was made the Opening the Road God, and called Hsien Tao Shen (顯道神). He is also known as Wu Tao Yeh and Chiao Mo Chiang Chün (叫陌將軍).

of the Earth God and announce the return of the soul, and seek aid. They also there pray to this helpful demon, who points out the road into the Unseen World, saying "Wu Tao Yeh our dead was delicate while living, please lead him slowly and on a good road, not through brushwood or the mud."^a A paper image¹ is made representing him,^b and kept at the door of the home until the funeral-cortege is ready to leave. It is then carried first in the procession. He drives away the demons and causes all evil influences to disappear. When they arrive at the grave it is burned, and his spirit leads the way into the Realm of the Yellow Fountain.² So his services are indispensable, and constantly required by all classes.

Hades, as thought of by the common people, is a place where all lives receive the just recompense for their earthly acts.^c While in the Hell-life the good are helped all that is possible, but the wicked are punished. Thus they pay in part for the good and evil of the earth-life. As vice, in most lives, is predominant it is usually believed to be a place of horror and torment.³ It is an existence of balancing, preparatory to a reincarnation.

Hell^d is supposed to be located far below one^e in the earth. According to the Chinese conception it lies in the West. The gate,

土。	2197	黃泉路上不相逢。	2196	男也空來女也空、	2195	像一個顯道神。	1—2195. "Useless. Lit. Like a funeral paper god." Sc. 1057.
地獄天堂、共有淨							2 2196. "Husband—an empty (shadow), wife—a vacant (idea); when the land of the yellow fountain is reached, they will meet no more." i.e. Life is hollow and fleeting, and when they part it is for good. (N. F.) Doo. 325-P.
							3—2197. Hell and Heaven both have their Quiet Land. i.e. A place of rest and peace. (F. S. D. II: 182) P.

a. Moral Tenets and Customs in China.—L. Wieger.—Trans. Davrout. P. 535.

b. This god of good luck is supposed to be ten Chinese feet high, with a head three feet long, and a beard more than three feet in length. He is bluish red in color. He wears a golden crown, a long red garment, and black leather shoes. In his right hand he holds a jade seal, and in his left a spear.

c. A better name for Hell would be Purgatory, as it is not a place of eternal punishment, but rather one of detention until the soul is sent into a different existence.

d. Sometimes it is referred to as the "eighteen storied Hell." This is because it is thought of in relation to the departments where the most severe punishments are meted out.

e. Hell is supposed to be about 280,000 miles beneath the earth's surface.

by which one enters¹ into this Land² of the Yellow Fountain,³⁻⁴ is supposed to be located at Feng Tu (酆都), in Szechuan.^b These regions surround a large rock called Wu Chiao (沃焦). They are supposed to be 80,000 li in circumference, and to have iron walls 10,000 feet high, from which come forth flames

of fire. They are divided into ten sections,

Hell
b) Its Location

each having its own king. Aside from these

there is the smaller court of the Emperor Feng Tu (酆都大帝), at the entrance, and the City of Suicides, just outside the Ninth District. The location of the various sections, in relation to each other, may be seen by reference to the map on the following page. The organization of this vast underground country is similar to that of the empire which existed in China before the Republic. So one may understand Hell to be the counterpart of the former government,^c only situated in the lower regions of the earth.

The Land of the Yellow Fountain^d is ruled by Yen Wang (閻王). Under his sway all men must eventually come.⁵ Disease

見也。

2202 黃泉路上無老少。

一滴何曾到九泉。

2201 不及黃泉、無相

朝身死臥黃泉。

2200 人生有酒須當醉、

2198 入鬼門關。

2199 用盡機關心血、一

1—2198. "To enter the gate of the spirits. To die." W. M. 44.

2—2199. "Plans and devices used up, the heart's blood dried; when the body dies you sleep in the land of the yellow fountain." Used of one too anxious about this world's affairs. Doo. 330-P.

3—2200. While living man has wine, let him get drunk; a drop, how can it reach the Nine Fountains.^d i.e. Enjoy life while you can, for you take nothing with you. Also used to a miser. (C. K. 17). P.

4—2201. "I will not see you again, 'till I have reached the Yellow Spring. i.e. 'Till I am dead." Used by one in anger, meaning I never wish to see you again. (T. D. I: 5) L. C. V: 6.

5—2202. "On the road to Hades (or the yellow spring) no account is taken of old or young." Sc. 907.

a. The Nine Fountains is another name for Hades. In worshipping the spirit of one dead, wine is poured on the ground, drop by drop. The question is, how can it get through the earth to the spirit in Hell.

b. The North Gate of Feng Tu is sealed because outside it, in a mountain, is the gate to Hell. During the night the natives think they hear the cries of the demons, and the shrieks of the souls being led through this entrance. There is the story, that during the reign of the Emperor Wan Li (萬曆), of the Ming dynasty (明朝), the governor of Szechuan determined to investigate the truth of this belief, and entering the mountain, was lowered into a deep hole, sitting in a box he had prepared. He returned and claimed he had interviewed Yen Wang himself. There is also claimed to be an underground passage connecting Ch'en Huang's temple in that city with the Unseen World.

c. It has its *hsien*s and provinces, the same as on earth. The officials are those usually found in a yamen. What effect the change of government will have on the organization of Hell is yet to be seen.

d. Hell is often called the Land of the Yellow Fountain. It is called yellow because it is located in the earth, and the soil is yellow.

and trouble are his friends,¹ as they help to bring men under his control.² When the proper time^a comes he sends Wu Ch'ang^b for one's soul, and then death is certain. His decisions cannot be

Hell
c) Yen Wang

五更。

死、誰人留得到

2204 聞上天叫你三更

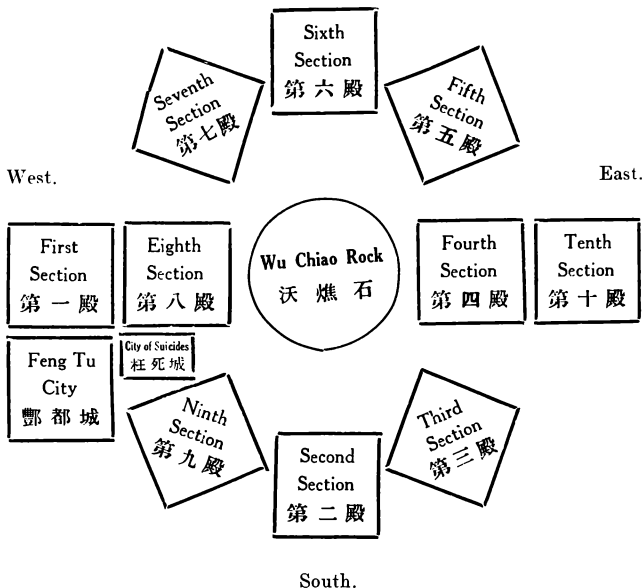
王請的客。

2203 乾勞氣臟噎、悶

1—2203. "Exhaustion of vital force, consumption, dropsy, and stricture of the esophagus—those who exhibit these symptoms, are the invited guests of Yen Wang." Sm. 268-P.

2—2204. If Yen Wang calls you to die in the third watch, who can keep you until the fifth watch. i.e. When one's time to go arrives no one can detain one. (G. H. 51) P.

North.



Map of the Under World.

a. See proverb 1366.

b. See proverb 535. The fact that one at death oftentimes believes the spirit of some departed relative has come, has led to the belief that such a spirit always comes with Yen Wang's messenger.

delayed¹ by wealth² or influence. He judges each case on its merits, and then turns the culprit over to his strong wiry³ demons, who carry out his instructions.⁴ Theirs is the task of punishing⁵ spirits, and bringing them the just dues for their wicked actions on earth. He^b is supposed to live in a beautiful palace, with numbers of servants at his command. Three times each day he is held while molten copper is poured down his throat. This is done as a punishment for his own sins. Aside from this, and his administrative duties, he is supposed to pass a life of pleasure. He is known under various names in the different sections of Hell,^c as each one finds him in a different personification.⁶ Yet in all, the task is to see that man receives an adequate recompense for the evils he has committed. No one wishes⁷ to meet the Ruler of the Unseen World.⁸

開飯店、小鬼不上門。	繚。	萬萬年。	2205 閻王註定三更死、並不留人到五更。
	2209 鬼哭神號。	2207 官不嫌民窮、閻王不嫌鬼瘦。	
2212 閻王是鬼做的、豆腐是水做的。	2210 冥間十殿閻王、到頭總是一殿。	2208 閻王好見、小鬼難	2206 閻王要錢、皇帝能活
	2211 閻王		

- 1—2205. If Yen Wang records one's death for the third watch,^a he certainly will not leave the man until the fifth watch. P.
- 2—2206. If Yen Wang would take money the Emperor would live for thousands and thousands of years. P.
- 3—2207. The official does not dislike the people because they are poor; Yen Wang does not dislike the demons because they are thin. (V. 355) P.
- 4—2208. "To interview Yen Wang is a trifle; 'tis his satellites who give the trouble." i.e. It is easy to deal with the master, but the underlings must have their tips. Gi. 13153-P.
- 5—2209. The demons crying, and the spirits calling out. Used in times of calamities. (F. S. 4: 6) P.
- 6—2210. Although in Hades there are the courts of the ten Yen Wangs, when it comes to you they are as one court. i.e. They all have the same objects (L. G. S. 27) P.
- 7—2211. When Yen Wang opens a restaurant, the little demons will not enter his door. Used of one who is unpleasant in his business dealings. P.
- 8—2212. Yen Wang is made of a devil, and bean curd is made of water. Used when one complains of too much water in bean curd. P.

a. A night is divided into five watches. Each watch is divided into five periods. A period is twenty-four minutes, or a watch is two hours long.

b. According to the Indian legend Yama, or Yen Wang, when on earth was a king. One day when closely pressed in battle he uttered the wish that he were King of Hell, that he might call demons to his assistance. He received superhuman aid and defeated his enemies. Later he was condemned to be the King of the Under World. Eventually he will be released, and will be reborn on earth.

c. The names under which Yen Wang is personified, in the various courts, will appear as each section of Hell is discussed. Yen Wang in the form of these ten kings (十殿閻王) is worshipped in Ti Tsang's temples. His worship is an attempt to influence him to make one's punishment less severe in Hell.

There is one of the Bodhisattva, Ti Tsang (地藏菩薩), who also has a deep interest in those being tormented. He is often called The Master Teacher and Reformer of Hell (幽冥教主), and at other times the Lord Deliverer from Hell. Popular opinion holds he was appointed to this position by Heaven.^a As he has free access to every part, he goes from one place to another, preaching the Law. When he finds any soul truly repentant of his sins,¹ he speaks to the ruler of that particular section, and has the punishment reduced. The Kings are all his friends and respect his authority. He in this way carries out his vow, to save every living being. People worship him to gain forgiveness and protection for themselves, and help for those already in Hell.

The entrance^b to the Land of the Yellow Fountaine^c is through Feng Tu² of the Shades.³ This spirit city is the home of the Emperor Feng Tu (酆都大帝),^d through whom all the Kings of Hell report the doings of the Underworld to Heaven.⁴ All souls entering these regions are interviewed by him, and their names entered upon a register, before being sent into the First Section. Each month the Ten Kings make a record of what has happened within their districts, and forward it to Ch'ing Kuang Wang, who submits it to Emperor Feng Tu. These monthly statements he forwards to the God of the Eastern Peake and the Pearly Emperor.^f Through him all the affairs of Hades are managed.

不公道、死後天知道。	酆都城去了。 2216 公道	2214 進了酆都城。 2215 到	始悔人前百事非。	2213 受過地獄萬般苦、	<p>1—2213. After suffering the tortures of Hell, one begins to regret that the acts of his former life were wicked. (A. S. 6) P.</p> <p>2—2214. He has entered the city of Feng Tu. i.e. He is dead. P.</p> <p>3—2215. He has gone to the city of Feng Tu. i.e. He is dead. P.</p> <p>4—2216. Whether just or not, after death Heaven will know. Used in affirming one's heart is right. (Go. 379) P.</p>
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a. This is interesting as showing the fusion of the older native religion with Buddhism.

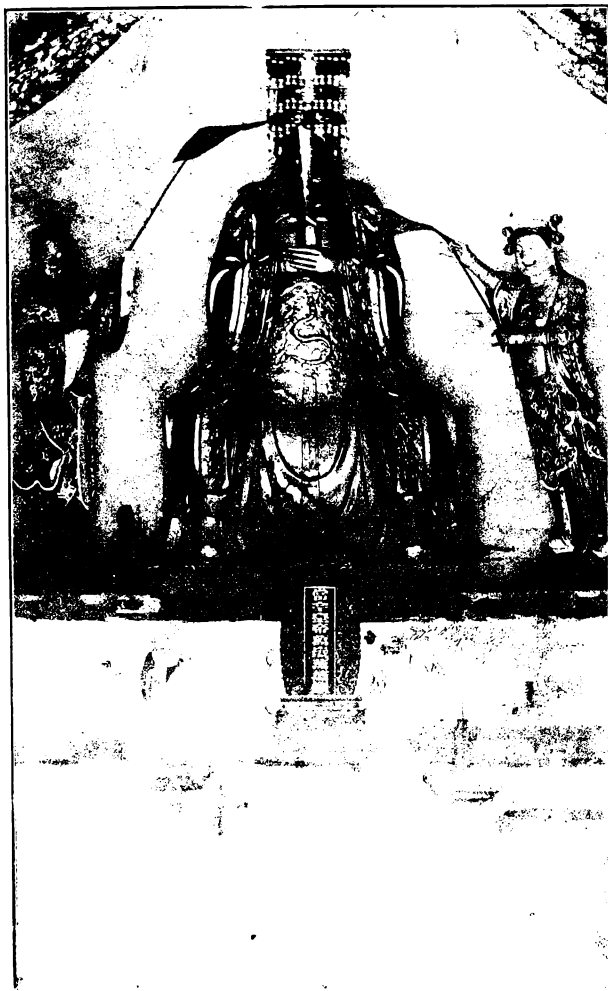
b. See proverbs 526, 527, 531, 533, and 534.

c. Some works put the city of Feng Tu by the side of the Ninth Section, and some over the Tenth Section.

d. Ch'u Pa Wang (楚霸王), a rebel during the Ch'ing dynasty (秦朝), upon his death was made Emperor Feng Tu.

e. See proverbs 2188 and 2189.

f. Hell was planned and constructed by the Pearly Emperor, and is responsible to him. However Heaven is Yang, and all in Hell is Yin, so he manages things through his middle men, the God of the Eastern Peak who is Yang and Feng Tu Ta Ti who is Yin.



GOD OF THE EASTERN PEAK.

The King of the First Section is Ch'ing Kuang (秦廣王). On each side of his judgment seat are scrolls, on which are written. "If you are able to escape this predicament, you are a real man; but if you arrive in this kind of a way, how can you be virtuous?"¹ In front of him on his table is the motto, "There is a reward for the good, and a punishment for evil."² Here is kept the Book of Life and Death. When it shows it is time for a man to die, the King sends Wu Ch'ang and invites^a him to come. Here the soul's name^b is again recorded,³ and his past is looked up in the Book of Deeds.⁴ All the acts of his earthly life are weighed⁵ accurately,^c to see if the merit will overbalance the evil.⁶ Thus in the light of the scales⁷ the King^d decides one's rewards or punishments.^e

Hell

f) First Section

1 Ch'ing Kuang

Wang's Court

便、無難無災福自生。
2223 天地無私、神明暗察。

2222 雷霆無私震一聲、世間善惡甚分明、人能日用行方

間上一筆賬。
2221 說我年小志氣輕、稱鉞雖小壓千金。

2218 賞善罰惡。
2219 作古人、登鬼錄。
2220 陽間做一筆事、陰

2217 能離此個關頭、才成漢子、若到這般模樣、豈是丈夫。

- 1—2217. If you are able to escape this predicament, you are a real man; but if you arrive in this kind of a way, how can you be virtuous? (Y. L. 8) P.
2—2218. There is a reward for good, and a punishment for evil. (Y. L. 8) P.
3—2219. "Become a man of the past, entered on the ghost's register. i.e. One already dead." (Y. S. III: 13) St. 622.
4—2220. When in the world you do anything, even to the stroke of a pen, in Hell there is a record made. P.
5—2221. I am young and my will is light; the weight of a steelyard although small can keep down a thousand pounds. i.e. Don't disregard small things. (H. H. 6) P.
6—2222. Thunder is without partiality, in one clap the good and evil in the world is very clearly separated; if men daily do good works of convenience they will be without difficulties and calamities, and blessing will naturally come to them. (Y. L. 52) P.
7—2223. With Heaven and Earth there is no partiality, the gods investigate (one's good and evil) in secret. (Y. L. 6) P.

a. The suicide comes uninvited by Yen Wang, and so is sent back for a time.

b. When one arrives in Hell it is not as a man or animal, but as a soul. In its next existence it may be in some other form of life. A record is kept of each soul, through all its various incarnations, and in the light of all its previous lives is sent back into the world.

c. See proverb 543.

d. There is an erroneous belief among many, that the Kings of Hell are bloodthirsty, and delighting in punishment. Such is not the case. They are supposed to be merciful, and send man to punishment only because justice demands it. An example of this is seen in Yen Lo Wang of the Fifth Section, who is supposed to be the fiercest of them all. He at one time controlled the First Section, but had to be removed because he permitted too many bad souls to escape with light punishments.

e. See proverb 1363.

One whose virtues outweigh his vices is happy,¹ as he is welcomed by Ch'ing Kuang Wang. Such a one is secure in the merit of his righteous life. In this section he is considered worthy of especial honor if he has picked up an *carra* for written^a paper,² and revered and distributed good books. Moreover, if while on earth he repented of his sins,^b vowed to live a blameless life, and observed this King's birthday,^c he will not need to undergo punishment. He will enter only the happy parts of Hell, and will be given a good demon to guide him safely through to the Tenth Section.^d

The one whose vices are heavier than his virtues^e is sent on to the Nieh Ching T'ai (孽鏡臺), or Evil Mirror Platform, and there forced to see themselves as they really are. This raised stand is eleven feet in height. Above it is the inscription. "Standing on the front of the Nieh Ching T'ai there are no good³ men." By the side of it facing the east, is the mirror. It is about six feet in circumference. On both sides of it are scrolls^f bearing the statement, "Ten thousand ounces of yellow gold, you could not bring with you; but the sins of a lifetime follow the body."⁴ In it the souls review their wicked past, and are then hurried into the Second Section to receive their punishments.⁵

陰 司 報 應、 古 往 今 來 放 過 誰。	身。 2228 陽 世 奸 雄、 達 天 害 理 皆 由 己、	2227 萬 兩 黃 金 帶 不 來、 一 生 惟 有 孽 隨	子 孝 孫 賢。 2226 孽 鏡 臺 前 沒 好 人。	2224 一 心 好 善、 福 壽 延 增。 2225 敬 惜 字 紙、
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- 1—2224. If one with all the heart loves goodness, happiness and longevity will constantly increase. (Y. L. 8) P.
2—2225. If you reverence and spare written paper, your sons will be obedient and your grandsons will be virtuous. (Y. L. 8) P.
3—2226. Standing in front of the Nieh Ching T'ai, there are no good men. (Y. L. 8) P.
4—2227. Ten thousand ounces of yellow gold, you could not bring with you; but the sins of a lifetime follow the body. (Y. L. 8) P.
5—2228. When in the world you were a traitorous tough, you disobeyed Heaven and injured Li, and in everything you depended entirely upon yourself; from of old even until now, who has the judge of Hades let pass uncompensated? (Y. L. 6) P.

a. See proverbs 1373 to 1376. b. See proverbs 1725 to 1733.
c. The birthday of Ch'ing Kuang Wang comes on the first of the Second Month.
d. Each soul, whether good or bad, is supposed to pass through all of the ten sections before rebirth is possible.
e. When a king has a case which it is hard for him to decide, he confers with the kings of the other sections or with the Emperor Feng Tu, and at times they all go and confer with the God of the Eastern Peak.
f. Scrolls are always made in pairs. A couplet will usually be begun on one scroll and finished on the other.

In this section is also located the Mending the Sutras Hall, or the Pu Ching So (補經所). This is a small, dark, dungeon, shaped like a rice measure. In it priests are punished. They are compelled to correct all the mistakes,¹ which they made in the careless chanting of the sutras during services. It is lighted with a small lamp, which sends forth only a thread of light, and this continually goes out and thus delays the completing of their task. When all their errors have been made up,^a they are permitted to continue their journey to the Tenth Section.

Hell
f) Second Section
4 Pu Ching So

The King of the Second Section of Hell is Ch'u Chiang (楚江王). On either side of his throne are scrolls with this couplet inscribed upon them, "According to the awe-inspiring laws of Heaven, the two ways good and evil, each has its recompense; according to the one mysterious principle of the obscure Underworld,² there is no mistake." Lying upon the table in front of him is the motto, "Virtue has a good³ reward." When the soul has been brought before him, and his papers have been examined, he is sent to the department his former deeds demand.

Hell
g) Second Section
1 Ch'u Chiang Wang's Court

Those who in the first Section have been exempted from punishment, upon their arrival at this place, rest in peace and happiness for a short time before resuming their journey.⁴ The ones especially commended for their goodness,⁵ are those who while

Hell
g) Second Section
2 The Happy Part

情。 2232 無往不復者、天之道、有施必報者、人之
2233 生有自來。

有報、森森地府、幽冥一理總無差。 2231 善

2229 錯經如剝骨。 223) 赫赫天條、善惡兩途皆

1—2229. To make a mistake in chanting the sutras, is like filing the bones. i.e. The priest must make them up, on their knees, in the Pu Ching So. P.

2—2230. According to the awe-inspiring laws of Heaven, the two ways good and evil, each has its recompense; according to the one mysterious principle of the obscure Underworld, there is no mistake. (Y. L. 9) P.

3—2231. "Virtue has a good reward and vice is punished; if not now, it is because the time for it has not yet come." (H. W. 6) Doo. 497.

4—2232. Without going there is no returning, this is the way of Heaven; those who give will be rewarded, this is the way of man. (D. Y. 6) P.

5—2233. Life has that from which it came. i.e. One's Karma goes with one. (L. G. S. 33) P.

in the world gave medicine to the sick¹ or food to the hungry and needy,^a and refrained from the destroying of life.^b These if they repented of the sins here dealt with, and constantly observed Ch'u Chiang's birthday by the freeing of living creatures,^c will escape the torments of this division. If their merits and vices now balance, they will be allowed to join the band of good spirits on the journey to rebirth. Every assistance will then be given them, as they depart.

In this section the real torments are begun. Souls are punished here for the following sins: Those who kidnapped children, in order to make them priests. Those who defrauded² others of borrowed³ money.⁴ Young people who have committed adultery.^d Those who destroyed an eye, ear, leg or arm of another. Ignorant doctors,⁵ who gave wrong medicines.⁶ Those who refused to redeem grown slaves. And middlemen who, in the making of marriage engagements, concealed the diseases or shortcomings of the contracting parties. Each of these crimes has its own particular punishment. As, for instance, the ignorant doctors are thrown into a dust cloud, where they can breathe only with the greatest difficulty. When the spirit has been sufficiently tortured for these vices, it is sent forward on its journey towards the new birth.

Hell
g) Second Section
3. The Sins Punished

2239 胸中了了、指下茫然。

2236 債臺千級。

2237 避過債臺。

2238 指下不明、醫藥取利。

虧。

2235 算甚麼命、問甚麼卜、欺人是禍、饒人是福。

2234 送診施藥、種下兒孫富貴、佈施饘粥、永遠衣食無

1—2234. To give health and bestow medicine is planting wealth and honor for one's grandchildren; if one gives alms of the thick rice gruel, food and clothing will be without lack. (Y. L. 9) P.

2—2235. Tell what fortune? Seek from what Diviner? To cheat or oppress people brings calamity; to forgive others brings blessings. i.e. Injury brings calamity and helpfulness blessing. (Y. L. 52) P.

3—2236. The Debt Tower of a thousand steps. Used of one so heavily in debt that it is hard to avoid his creditors. P.

4—2237. To run away to the Debt Tower. e Used of one who is avoiding his creditors. (T. Y. 182) P.

5—2238. Beneath his fingers things are not clear; he is using healing and medicine to gain profit. (Y. L. 9) P.

6—2239. In his mind he is distinct, but underneath his fingers he is perplexed. i.e. He is unable to diagnose the disease. P.

a. See proverbs 1436 to 1444.

c. See proverbs 1533 and 1536.

e. Chou Ching Wang (周景王) built a tower as a retreat (診臺). Later Chou Lan Wang (周赧王), when worried by his numerous creditors, would go away to this tower, and shut himself up. The above proverb comes from this incident.

b. See proverbs 1527 to 1532.

d. See proverbs 1660 to 1669.

The King of the Third Section is Sung Ti (宋帝王). The scrolls on either side of his judgment seat read. "When one is evil, men may fear him but Heaven does not; when one is good, men may cheat him but Heaven does¹ not." The motto upon the table in front of him is, "Merits and sins, the two² are balanced." Thus one may be sure that in his presence he will receive exactly what is due him. When the soul arrives here from the Second Division, Sung Ti Wang examines his papers, and sends him to the department to which he belongs.

Hell
h) Third Section
1 Sung Ti Wang's Court

The good souls, after having been welcomed by the king, rest and refresh themselves. Here those who in life repaired bridges^a and built roads³ are especially commended, and assured of future happiness. Also those who in life repented^b of the sins⁴ punished here, continually observed Sung Ti Wang's birthday,^c and resolved to avoid these evils for all time, are released from torment. The good spirits, when they have renewed their strength, are escorted to the entrance and take up their journey to the next section.

Hell
h) Third Section
2 The Good Souls

In this division souls receive especially severe punishments for the following crimes: Officials⁵ who have been oppressive.⁶ People

不可欺盡。	2245 謀財害命。	2242 造千萬人來往之橋、代代顯達、吉神擁護。	2240 人惡人怕天不怕、人善人欺天不欺。
清淨無煩惱。	2244 有勢不能使盡、有福不可享盡、貧窮	2243 回頭	2241 功過兩平。
好、回頭好、世事將來一筆掃、紅塵堆裏任他忙、我心			

1—2240. When one is evil, men may fear him but Heaven does not; when one is good, men may cheat him but Heaven does not. (Y. L. 9) P.

2—2241. Merits and sins the two are balanced. (Y. L. 9) P.

3—2242. If one builds bridges for the coming and going of thousands or tens of thousands of men, his descendants will, generation after generation, become illustrious and be upheld and protected by the gods. Used as a term of good wishes. (Y. L. 9) P.

4—2243. To repent is good, to repent is good; in the future world's affairs will be like a stroke of the pen; let him be busy in the heap of red dust (i.e. earth); if my heart is clean, I will be without anxieties. (N. F.) P.

5—2244. If you have power do not exhaust it; if you have happiness do not enjoy it to the limit; do not oppress the poor to impoverishment. i.e. When one goes as far as possible in anything, the opposite is pretty certain to follow. (Y. L. 52) P.

6—2245. In scheming for wealth to destroy life. i.e. Murder. (Y. L. 9) P.

a. See proverbs 1382 to 1385.

b. See proverbs 1721 to 1733.

c. Sung Ti Wang's birthday is on the eighth of the Second Month.

who have been unappreciative of favors. Women who did not treat their husbands² and parents³ right. People who reclaimed sons, after they had been given in adoption, when because of the new relationship they had received inheritances. Servants⁴ or soldiers who offended⁵ or cheated⁶ their masters. Prisoners who escaped, or when on bail fled from the country. Those who failed to send letters,⁷ entrusted to them. Those who disturbed graves. Those who forged notes; or failed to give a receipt, and then a second time claimed the debt.⁸ And incendiaries.⁹⁻¹⁰ These each have a punishment befitting the nature of the evil committed. As the women

Hell
h) Third Section
3 Those Punished

來名利一場空、不如回頭念佛好。	沈者自沈、殷洪喬不能爲人作致書郵。	國、反覆之臣也。	2246 惡婦破家。
2254 趁火打劫。	2253 勸世人、回頭好、持齋念佛隨身寶、看	2250 慢其先生、叛其所事。	2247 必敬必戒、無違夫子。
2255 決水放火、以害民居。		2251 陰賊良善、暗侮君親。	2248 無行於妻子、失禮於舅姑。
		2252 浮者自浮、	2249 左右賣

- 1—2246. An evil wife breaks up the home. (S. Y. 6: 19) P.
2—2247. "You must be respectful. You must be careful.^a Do not disobey your husband." (M. 3: 2: 2: 2) L. C. 2: 141.
3—2248. He "does not behave properly to wife and children," and she fails in her duties to her father and mother in-law. (T. 33) Wie, 255-P.
4—2249. The men on his left and right are selling the country; they are wavering ministers. Used of one when those beneath him are doing all they can to destroy his work and influence. (S. Y. 11: 33) P.
5—2250. "Rebels against masters," and "deceive those who are without knowledge." (T. 10) Wie. 248.
6—2251. "Secretly injures the good and excellent," and "despises in secret ruler and parents." (T. 10) Wie. 248.
7—2252. Let those which can float float, and those which are to sink sink; Ying Hung Ch'iao^b cannot be a letter carrier for men. Used by one when refusing to carry letters; or, of letters which have not reached their destination. (T. Y. 5: 210) P.
8—2253. Tell the people of the world that repentance is good; to keep the Vegetarian vows, and repeat Buddha's name is a precious thing, and (the blessings from it) follow one. Look at reputation and profit, they are vain and not as good as repenting and repeating Buddha's name. (N. F.) P.
9—2254. To take advantage of a fire and plunder. P.
10—2255. "Lets in water and sets on fire in order to destroy people's dwelling places." (T. 20) Wie. 252.

a. This is usually told young brides as they go to their new home.
b. Ying Hung Ch'iao was leaving Peking to go to Yü Chang (豫章) as an official. As he left, many friends asked him to take letters for them. When he arrived at Nanking (石頭城) he took out these letters and threw them into the river, using the words now proverbial.

above mentioned will be cut to pieces; those who failed to deliver the entrusted letters will be eaten by tigers; while the incendiaries will be bound to the pipe of a red hot stove. When the spirits have fully paid the penalty for these sins, they are sent on to the Fourth Section, to there be tormented for still different offenses.

Wu Kuan (五官王) is the King of the Fourth Section. Upon the two sides of his throne are scrolls, bearing this couplet, "Why so anxiously and busily manage so many evil matters; drop them all and become a good¹ man." Upon the table in front of him is the motto, "Each one receives the reward for his own² actions." Thus it is shown that Wu Kuan Wang judges souls entirely for their own deeds, and that no outside influence can help one. Having examined their record, and passed his sentence the spirits are taken away to their proper places.

The good travelers are now made welcome, and given an opportunity to rest themselves. Here those are commended who as soldiers were loyal³ to their leaders in battle;⁴ who during life gave money to purchase coffins for the needy; or who willingly spent what they could on funerals⁵⁻⁶ and paper money for the poor. In doing these good works, the spirit in which they were done was most important. For the gift of the poor man was valued as a proportionate gift from the rich. Those who in addition to the above virtues repented

Hell
i) Fourth Section
1. Wu Kuan Wang's Court

Hell
i) Fourth Section
2 The Good Souls

2261	財物助喪家、謂之賻、以車馬助喪家、謂之	報國。	淨淨、做一個好人。	2256	何急急忙忙、幹許多歹事、落得乾乾
麥舟助葬。		2259	2257		
		文官不愛錢、武官不惜死。	自作自受。		
		2260	2258		
		以	盡忠		

- 1—2256. Why so anxiously and busily manage so many evil matters; drop them all and become a good man. (Y. L. 10) P.
- 2—2257. Each one receives the reward for his own actions. (Y. L. 10) P.
- 3—2258. With all faithfulness protect the country. Used by one faithful to his master. (S. Y. 9: 40) P.
- 4—2259. The civil official does not love money; the military official does not regret to die. Used of good officials. (S. Y. 1: 77) P.
- 5—2260. To take one's wealth and help a home in mourning is called Fu; to take one's horses and carts (and sell them) to help a home in mourning is called Feng. i.e. To help funeral expenses. (Y. S. 3: 13) P.
- 6—2261. Wheat and boats are given to help assist in funeral expenses. Used to exhort relatives to help in times of funerals. (T. Y. 12: 100) P.

a. Fan Hsün went to Soochow to collect the rent of his fields. He collected 500 tan of wheat. He then met a friend who told him that there were three caskets in his home unburied. He there upon sold both boat and wheat to meet these expenses, and thus help his friend.

of the sins here requited, vowed not to again commit them, and throughout their earth-days regularly observed Wu Kuan Wang's birthday,^a receive his clemency and freedom from punishment in return. All such souls are assisted as they continue their journey.

There are also certain classes of sinners who are severely punished in this section. The principal tortures here inflicted are:

Hell
i) Fourth Section
3 Those Punished

For those who have sold adulterated¹ goods, used incorrect measures,² or passed counterfeit money. They will be pounded up in a mortar.

Those who have used light weights³ will be hung up on the steelyard hooks. Those who have cheated or deceived⁴ others^b for small profit, will be made to wear the wooden⁵ yoke⁶ about their necks. While those who have been ungrateful for favors, have borne grudges, or have spread⁷ scandals,⁸⁻⁹ will at the

瓦上霜。

2270 守口如瓶、防意如城。

罪、那見死鬼帶枷。

2268 三人成虎。

2269 各人自掃門前雪、莫管他人

父母齊甚僧。

2265 勿謀人之財產。

2266 披枷帶鎖。

2267 只有活人受

2262 以偽雜真、采取姦利。

2263 輕出重入。

2264 大斗小秤吃甚素、不孝

1—2262. "Adulterates genuine goods" and "gathers illicit profits." (T. 31) Wic. 254.

2—2263. It goes out light, but comes in heavy. i.e. One uses light weight in selling and heavy weight in buying. (W. D.) P.

3—2264. With big rice measure and short scales; ^d what fasting will you do? With disobedience to parents, to what priest will you offer Vegetarian food? (H. H. 3) P.

4—2265. Do not scheme for another's possessions. (W. D.) P.

5—2266. To wear the cangue and a lock. i.e. To suffer punishment. (F. S. 3: 7) P.

6—2267. You have only seen the living suffer, who ever saw a demon wearing a cangue. Used by a disbeliever in punishment after death. (Y. L. 18) P.

7—2268. Three men become a tiger. i.e. When a number tell the same thing, even though it is false, it will be believed. (S. Y. 1: 5) P.

8—2269. Let each one sweep the snow off of his own door steps; do not try to control the frost on another's tiles. i.e. Correct your own faults, and let others alone. Dont slander. (S. Y. 4: 11) P.

9—2270. Keep the mouth as you would a bottle (cork it); guard your thoughts as you would a city. (C. D. 4: 2: 7) P.

a. Wu Kuan Wang's birthday comes on the eighteenth of the Second Month.

b. See proverb 365.

c. A big measure for buying, and light weight scales for selling.

d. The scales used in China are very similar to the old fashioned steelyards used in Western countries



WEARING THE CANGUE.

end of their Hell-life be turned into were-animals; and in case they do not then repent, will be struck by lightning and killed,¹ thus becoming Chi for centuries. Others here tormented are: those who have avoided paying² their taxes, rent or other bills,³ those who have stolen bricks; those who have taken oil from the temple lamps; rich people, who have never given alms;^a those who having agreed to make a loan, later went back on their word and thus caused harm to the ones to whom they had given their promises; those who having remedies, refused to use them for the help of the needy; those who have thrown the dregs of tea^b into the street; and those who have injured the spirits of demons. When the souls here have received their just dues for these sins of the former life, they are sent on to the King of the Fifth Section.

Yen Loh (閻羅王), the original Yama, is King of the Fifth Section. He is thought to be the most severe of them all. On either side of his throne the scrolls read as follows: "Turn your head and look back upon your own village; in the world your possessions already have a new master; with a wounded heart you will pass this place; then even your body will not be the body as of old."^d The motto on his table is, "In my section there is no partiality" (我處無私). Here after permitting the evil soul to ascend the Looking Home Terrace, or Wang Hsiang T'ai (望鄉臺), he passes its sentence, and it is taken away to its punishment.⁴ This district is also called The Hell of Lamentations.

Hell
j) Fifth Section
1 Yen Loh Wang's
Court

非。	問 心 過 得 去、 那 怕 閻 羅 斷 是	京 債。 2273 債 多 不 愁。 2274 只 要	2271 一 死 不 足 以 盡 其 罪。 2272 借	1-2271. One "death is insufficient to wipe out his guilt." D. G. III: 1407-P. 2-2272. He borrowed money from the Capitol. ^c i.e. From an unscrupulous creditor. Used by a debtor to a creditor who is constantly pressing him for his money. Meaning, I didn't borrow money from the Capitol. (S. Y. 2: 17) P. 3-2273. Many debts with no worry. i.e. One who does not worry about his debts. (S. Y. 2: 84) P. 4-2274. "Only keep the approval of your own conscience, and you need not fear the judgement of Yien Loa." Mat. 489.
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a. See proverbs 1436 to 1444.

b. See proverb 1379.

c. Ofttimes an official borrows money to buy a position at the Capitol. The creditor usually insists upon his employing a few of his relatives, if he gains the position, and then they will help the official to collect the money. If he does not appoint them, as soon as the official assumes his office, the creditor goes and remains with him until the debt with its interest is paid.

d. 回首望鄉、塵世已更新、業主、傷心過此地、本身不是舊時人。

The good spirits arriving in the Fifth Section, again rest and refresh themselves. Here the King especially commends those who during life gave alms¹ and food² to the poor and needy.^a Those who when on earth repented of the sins which here receive their recompense, regularly observed Yen Lo Wang's birthday,^b and at that time kept a Vegetarian fast, vowing not to again commit them, will have their punishments overlooked not alone for this but also for the Sixth Section. These souls, when they are ready, set out on their journey towards the place where rebirth awaits them.

Hell
 1) Fifth Section
 2 Those who Escape
 Punishment

When the tortured souls arrive in this section, they have all thought of reasons why they should for a short time return to the earth. So they plead to be allowed to go back. Yen Lo Wang,³ then sends them in charge^c of two faithful demons,^d to the Looking Home Terrace.^e From there they are able to look back and see everything happening in their homes and villages.⁴ They can see that they are not being missed by their friends, that

人收、後人收得休歡喜、還有收人在後頭。

羅王。
 2278 綠水青山景色幽、前人田地後

米穀、科甲連綿。
 2277 生爲上柱國、死作閻

2275 累年調濟貧苦、子孫世代榮華。
 2276 給發

1—2275. If every year you give alms to the poor, your sons and grandsons will generation after generation have glory. (Y. L. 10) P.

2—2276. If you distribute rice and grain, literary degrees will follow in succession. i.e. They will reward one's good works. (Y. L. 10) P.

3—2277. When living he was a minister of state, and after death a Yen Lo Wang. Used of one who is very ambitious. (S. Y. 9: 14) P.

4—2278. The view of the dark waters and green hills is refined (and quieting); the ancestral fields go to those coming after; when the descendants receive them they are greatly pleased; but there are still others after them to whom they will go. i.e. Possessions are vain. (Y. L. G. 66) P.

a. See proverbs 1436 to 1444.

b. Yen Lo Wang's birthday comes on the eighth of the First Month.

c. He sends them in care of the Ox-Head and Horse-Face Demons.

d. See proverbs 2183 and 2184.

e. The platform is 490 Chinese feet high, and 81 li around it. Its sides are covered with sharp knives. From here they are able to see their home as though it were very close, and they can even hear what is being said there.

their relatives are only pretending to worship¹ and grieve for them that their possessions have already passed into the hands of new masters,² and that all things and conditions are changed. They become ashamed of their family and themselves, and turn away sorrowfully with all hope gone.³ This is the last view they ever have of the old surroundings. They then descend from the terrace, and are taken to their punishment.⁴

The ones who receive the severer punishments here are: Those who rob, steal,^a and commit adultery.^{5-b} Those who disbelieve in a final judgement. Those who misuse written paper. Those who burn religious books,⁶ or curse the priests.^c Those who light brushwood on the mountains, thus causing the destruction of much life. Those who impose upon the old⁷ or weak. Those who tried to attain immortality by magic and failed. Those who continually sought

Hell
J) Fifth Section
4 Those Punished

賴。	莫借風流債、	漏、	2279
2284 毀經畔聖。	借得快時還得快、	腦後大水滔天。	站在望鄉臺上打弄弄兒、是個不知死的鬼兒。
2285 戲侮老成。	室中自有代還人、	2281 祭祀失時。	
	你若賴時他不	2282 望鄉臺上無好人。	2280 眼前滴水不
		2283 勸君	

1—2279. "Standing on the Wang Hsiang T'ai to hop about on one leg, is (the manner of) a dead man who does not know himself that he has died.—Applied to persons who in the moment of extreme danger, or on the verge of death still think of the things of this world, and seem to be unconscious of their situation." Doo. 441.

2—2280. Before the eyes not a drop of water dripping; behind the back water rising up to heaven. i.e. Everything is right before one's face, but when one's back is turned there is great extravagance. (Go. 354). P.

3—2281. He sacrifices, but not according to times. Used of one who does not pay much attention to the sacrifices for his ancestors. (G. G. G. 22) P.

4—2282. There are no good men on the Looking Home Terrace. (Y. L. 10) P.

5—2283. I exhort you not to contract pleasure debts; they are contracted quickly and are paid for quickly; in the home there is one who will pay in your stead; though you may repudiate the payment, she will not. ^d (Y. L. 53) P.

6—2284. He destroys the Sutras, and rebels against holy things. (G. G. G. 21) P.

7—2285. To ridicule an old man. (G. G. G. 13) P.

a. See proverbs 1600 to 1615.

b. See proverbs 1660. to 1669.

c. See proverb 188.

d. They believe that should one commit adultery, some woman of the home will do the same. The sin must revert in the same form. It is their law of recompense.

for revenge. Those who were covetous¹ And those who have not repented of their sins,² but in their hearts are cursing others. These all are punished by having their hearts torn out. Those who have wasted food,³ will in addition to the other tortures here be changed into one of the six^a animals.⁴ Those who have been disobedient to parents, or cursed⁵ their elders,⁶ and those who have tried to injure, cheat,⁷ or exhort⁸ money, especially from the priests, are sawed in two. When these spirits have been sufficiently tormented here,^b they are sent forward to the next division.

The Sixth Section is ruled by Pien Ch'en (卞城王). On the scrolls to the left and right of his judgment seat is the couplet, "You make vows and implore the gods, only because you desire wealth and honor; I reward the good and punish the evil, so we

可欺、多方瞞人、豈知天不可瞞。
2293 倚勢自佔。

六畜。
2290 訕謗師長。
2291 罵人父母、累及父母。
2292 百計欺人、豈知神不

倒。
2287 船到江心補漏遲。
2288 米珠薪桂。
2289 生前不惜五穀、死後變作

2286 終日貪、何時了、只恨家中財帛少、分明傀儡線登場、線斷之時身跌

1—2286. You are coveting all the day long, when will you cease; you only dislike there being little wealth in the home; do you not know that a puppet is kept in place by a string, when the string breaks its body falls. *i.e.* Life is like a play, and leaving it you take nothing. (N. F.) P.

2—2287. When the boat reaches the middle of the river, it is too late to mend the leaks. *i.e.* It is too late to repent. (Y. L. 21) P.

3—2288. Rice is as valuable as pearls, and fuel as the kwei flowers. Used when rice and fuel are hard to obtain. (S. Y. 10: 8) P.

4—2289. If during life one is not sparing of the five grains, after death he will become one of the six domestic animals. (Y. L. 10) P.

5—2290. To vilify teachers and elders. (G. G. G. 13) P.

6—2291. To curse the parents of others involves one's own. *i.e.* They come into the trouble to save you. (G. G. G. 10) P.

7—2292. In every way you scheme to deceive men; do you know the gods cannot be deceived? In many ways you deceive men; do you know Heaven cannot be deceived? (W. D.) P.

8—2293. You trust your own power, and take the things of others. (G. G. G. 24) P.

a. The six animals referred to are the horse, ox, goat, pig, dog, and fowl.

b. As the soul leaves each section, although its body has been torn to pieces in the tortures, it is reconstructed and enters the next section with a complete body, ready to again stand racking pains.

c. The Chinese have Punch and Judy shows, in which the puppets are suspended by strings.

must see what you have done and what you^a are." On the table in front of him is the motto, "If the fate is good, and the heart is good, in the coming life you will be much¹ better." He receives the souls from the Fifth Section, examines their papers, and decides what further punishments should be awarded the wicked.

Hell
k) Sixth Section
1. Pien Ch'en Wang's Court

The good spirits are graciously received by the King, and invited to rest awhile, before preceding on their journey. He especially commends those who while on earth helped to build or repair temples,^{2-b} monasteries,^{3-c} or nunneries.⁴ Those who during life repented⁵ of the sins for which man here suffers, vowing not to again commit them, regularly kept his birthday,^d and were continent on the fourteenth and fifteenth of the Fifth, third of the Eighth, and tenth of the Tenth months, will be fortunate. Pien Ch'en Wang will be lenient with them and will permit them to escape the punishments under his control. All these are then permitted to go in peace to the Seventh Section.

Hell
k) Sixth Section
2. The Good Souls

In this division those who receive a severe punishment are: Those who complained at, were angry with, and abusive to Heaven

才高北斗富千箱、業障隨身何日了。

住庵。
2298 急回頭、莫說早、小小孩童易得老、

殿宇。
2296 印造經文、創修寺院。
2297 修庵不

2294 命好心好、轉世更好。
2295 出財修葺聖像

- 1—2294. If the fate is good, and the heart is good, in the coming life you will be much better. (Y. L. 11) P.
2—2295. Use your wealth and repair the holy idols and temples. Used to exhort one to do good works. (G. G. G. 21) P.
3—2296. Write and print sutras, and build temples and monasteries. (W. D.) P.
4—2297. The builder of a nunnery does not dwell in it. Used of one who establishes anything, and then leaves it for others to carry on. P.
5—2298. Quickly repent, and do not say it is still early; the smallest child easily becomes old; although you may have talents as high as the Northern Dipper, and a thousand boxes stored with wealth, yet the sins which stand in your way and follow your body, when will you deal with them? (N. F.) P.

a. 爾許願求神、無非欲與富與貴、我賞善罰惡、却要看看所作所爲。

b. See proverb 1385.

c. See proverbs 1527, and 1800.

d. The birthday of Pien Ch'en Wang, comes on the eighth of the Third Month.

and Earth,¹ the wind, the rain,² or the Northern Dipper, will be sawed in two. Those who stole the little copper Buddhas, the gold leaf from the images,³ or the money hidden within them will be forced to remain kneeling upon hot iron filings.

Those who stole and sold virtue books, or who tore up and destroyed the Ch'ien Tzu Wen (千字文),^a will be flayed. Those who made representations of the Great Extreme, the stars, Mother Meng, K'uei Star, any of the gods, the dragon, or the phoenix upon dishes or pieces of silk, will receive an adequate return for their presumption. When they have been tortured sufficiently, their bodies will be made whole again, and they will be sent to the Seventh Section to again answer for these and other sins.

T'ai Shan (泰山王) is King of the Seventh Section. Upon scrolls suspended by the two sides of his throne is the inscription, "When a house is established through meanness, it is hard for the children and grandchildren to avoid squandering it; if you commit adultery, how can your wife and daughters be pure and good?"⁴ The motto upon his table in front of him reads, "One who is virtuous will be given happiness and long life; one who does evil is sent into Hell."⁵ Before this judgment

Hell
k) Sixth Section
3. Those Punished

Hell
l) Seventh Section
1. T'ai Shan Wang's Court

入地獄。

造孽、安能妻女貞良。

2303 行善賜爾福壽、為惡打

2301 佛面上刮金。

2302 刻薄成家、難免兒孫蕩廢、奸淫

2299 怨地恨天、不敬神明。

2300 恨天怨地、罵雨呵風。

1--2299. To complain against Heaven and Earth, and not to worship the gods. i.e. One not satisfied with his fate. (Y. L. 11) P.

2--2300. To hate Heaven and complain against Earth; to curse the rain and scold the wind. Used of one who is complaining against circumstances. (H. S. T.) P.

3--2301. To scrape the gold off of a Buddha's face. Used when one makes another lose face with no great profit to himself. (S. Y. 2: 50) P.

4--2302. When a house is established through meanness, it is hard for the children and grandchildren to avoid squandering it; if you commit adultery how can your wife and daughters be pure and good? i.e. The recompense of your sin is that they be impure. (Y. L. 11) P.

5--2303. One who does good will be given happiness and long life; one who does evil is sent into Hell. (Y. L. 11) P.

a. The Ch'ien Tzu Wen is the Millenary Classic.

seat all souls are brought and examined. Those who have not yet expiated their sins are then sent to the proper department for further punishment.

The good souls are welcomed by T'ai Shan Wang and made comfortable. He especially commends those who have been filial¹ during life.^a This king will pardon those who on earth freed living² things,^b and daily prayed Buddha³ for mercy. Also, he is not severe upon those who in times of famine⁴ aided⁵ the needy.⁶ If they have committed the sins especially punished here, they will be forgiven in proportion to the merit they accumulated in thus helping the hungry.⁷ Or, if one who in life was guilty of these crimes, yet later repented⁸ and upon T'ai Shan's birthday,^c facing the north vowed never again to do so, and in

Hell
1) Seventh Section
2 Treatment of the
Good Souls

賑濟鄰朋。	2307 荒年無六親。	密羅之雀。	2304 孝心感動天和地。
2311 彌天大罪、一悔全消。	2308 荒年平糶。	2306 念佛一聲、福增無量、禮佛一拜、罪滅河沙。	2305 濟急如濟涸轍之魚、救危如救
	2309 賑濟得實。		
	2310 歲飢		

- 1—2304. The filial heart moves Heaven and Earth. *d* P.
2—2305. When helping a man in difficulty, do it as you would save a fish on dry land; in saving a man from danger do it as you would a bird from a fine net. *i.e.* Do it while there is life. (W. D.) P.
3—2306. If one repeats the name of Buddha just once, happiness is added without limit; if one worships Buddha just once sins countless as the sands of the river will be cancelled. (Y. L. 5) P.
4—2307. In a famine year one is without the six relationships. *f* *i.e.* Each one must look out for self. (S. Y. 10: 73) P.
5—2308. In a year of famine to sell rice at an equitable price. (G. G. G. 23) P.
6—2309. In giving relief (in times of famine), help the truly needy. *i.e.* Don't allow the money to go where it is not intended to go. (G. G. G. 27) P.
7—2310. In a year of famine give alms to neighbors and friends. (W. D.) P.
8—2311. "Though your sins fill the universe, repentance will take them away." Br. 30.

a. See proverbs 1387 to 1397, and 1660.

b. See proverbs 1532 to 1536.

c. T'ai Shan Wang's birthday comes on the twenty-seventh of the Second Month.

d. A good illustration of this is the case of Meng Tsung (孟宗). In the winter his mother became ill and craved bamboo sprouts. He went to a grove hunting them, and finding none burst into tears. As the tears fell to the ground his filial spirit was rewarded and the bamboo sprouts sprang up.

e. Sakyamuni constantly used the sands of the Ganges River (恆河), as a metaphor for countless numbers.

f. The six relationships are father, mother, elder brother, younger brother, wife and children.

addition bought coffins for the poor and cared for exposed¹ corpses; such a one when he leaves the earth-life will have the Kitchen God place on his card a black dot. When he arrives here the Kou Shi Kuei (勾使鬼) will present the card, and he will be exempt from punishment.² These souls are all assisted on their way.^a

There are those who are guilty of certain evils which receive unsparing punishment in this section. Those who in times of famine have sold or eaten³ human flesh,⁴ will be not only punished here but sent back to the earth and there compelled to die of starvation. Those who disturbed the bones of the dead,⁵ will be thrown into a vat of boiling oil.⁶ Those who struck one pregnant, or stole from graves, will be thrown into a pit of fire. Those who slandered others,⁷ or used the Sutras⁸ profanely, will have a sharp hook inserted into

Hell
1) Seventh Section
3. Those Punished

經籍。	自有惡鬼磨、	不容於死。	業感如是。	2312 措衣食、周道路之飢寒、施棺槨、免屍骸之暴露。
2318 是非只爲多開口、煩惱皆因強出頭。	2316 掘地遇骸、拋出不顧。	2314 山東老人吃人。	2315 此所謂率土地而食人肉、罪	2313 萬死千生、
2319 汙穢	2317 割舌抽腸落油鍋、惡人			

- 1—2312. In giving clothes and food, give to those on the road who are hungry and cold; give caskets so as to avoid the exposure of the corpse and the bones. (W. D.) P.
- 2—2313. Through ten thousand deaths, and reincarnations one's works will be rewarded. i.e. One's deeds affect his punishment. (D. T. I: 12) P.
- 3—2314. The old man of Shantung^b eats men. Used of one who oppresses others and meets with one stronger than himself. P.
- 4—2315. "Leading on the land to devour human flesh." Used of contentions over land where people are killed. (M. IV: 14: 2) L. C. II: 181.
- 5—2316. When digging in the earth he finds bones and throws them away, without caring for them. (G. G. G. 16) P.
- 6—2317. They cut out the tongue, pull out the intestines, or throw one into the oil vat; evil men have evil demons to try them. (A. S. 11) P.
- 7—2318. "Slander rises from nothing but a great deal of chatter; as offense comes from meddling with another man's matter." Sc. 1784.
- 8—2319. To soil the Sutras. (G. G. G. 22) P.

a. There is supposed to be allowed a week's time in each section, for the first seven sections, which are thought to be the hard ones to get through. So the priests once each week, for seven weeks, come to the home where death has been, and pray the soul through the section of that week. Thus one who properly respects his dead will keep the forty-nine days of mourning.

b. The Shantung people are noted for eating people during famines.

their tongues,¹ which then will be pulled out and cut off. Physicians who used parts of the human body for medicine; those who created discord among parents or sold a betrothed girl, after she had entered the home; and those who started quarrels,² or injured their superiors, will also receive their proper recompense. Those who are condemned for any of these sins will receive exceptionally severe torture here, and then be sent on, to be punished for other sins.

The King of the Eighth Section is P'ing Teng (平等王).^a On the right and left of his throne is the couplet, "There is an invisible reward and a visible reward; there is a late reward, and a quick reward; in the end there is sure to be a reward; Heaven knows, Earth knows, the gods know, and the demons know, so who can say no one knows³ one's deeds." The motto in front of him says, "Manifest the good, and punish⁴ the evil." Those coming into his presence are examined by him, and when he has decided upon the seriousness of the offenses, which here have their recompense, they are taken to the places of torture.

The good souls which have been traveling from death to rebirth, and have reached this section, again stop for a short time. They now have the opportunity and pleasure of hearing priests explain the Law more clearly and fully than has ever before been possible for them. Beginning here those who have been receiving punishment, while bearing the mark^b of the Kitchen God upon their

Hell
m) Eighth Section
1. P'ing Teng Wang's
Court

罰惡。	地知、神知鬼知、誰謂無知。	報陽報、遲報速報、終須有報、天知	2321 陰司無怨鬼、陽間少怨人。	2320 你這一張壞嘴、閻王要割你舌頭。
	2323 彰善		2322 陰	

1—2320. If you have such a bad mouth, Yen Wang after death will cut out your tongue. Used to reprove a foul mouthed person. P.

2—2321. If in Hades there were no enemy demons, in the world there would be fewer enmities among men. i.e. Hatreds are rewarded in the next existence. (Y. L. 21) P.

3—2322. There is an invisible reward and a visible reward; there is a late reward and a quick reward; in the end there is sure to be a reward; Heaven knows, Earth knows, the gods know, and the demons know, so who can say no one knows one's deeds? (Y. L. 12) P.

4—2323. Manifest the good and punish the evil. (Y. L. 12) P.

a. Some copies of the Yü Li, also the calendars in the back of them, give Tu Shih Wang as ruler of the Eighth Section, and P'ing Teng Wang as ruler of the Ninth Section. However it most often occurs as above. The priests also sanction this arrangement.

b. Those who have repented of unfilial conduct, have petitioned the Kitchen god to help them, and have vowed to reform their conduct, if they have kept the

foreheads, find relief. While in life, they regularly observed P'ing Teng Wang's birthday.^a They repented of the sins condemned in this court, and facing the Kitchen God vowed never again to commit them. Because of this they will be released from further suffering, and be permitted to continue with the happy good to the Tenth Section. Those who have always practiced filial piety^b will also escape the tortures of this place. After a time all these will be helped forward to the release they are now rapidly approaching.

In this section men are punished for certain classes of sins. Those who have failed to properly care¹ for their parents^c will have a nail driven through their brains. Those who without conscience² have taken things from one person in order to give to another are crushed under the continuously rolling cart wheels. Here also is the famous Pool of Blood.^d It is spanned by a bridge over which all must pass. Those doomed to enter it are pushed over the side, by the Ox-head and Horse-face Demons.^e Into it go lovers of meat,^{3/f}

Hell
m) Eighth Section
3. Those Punished

金千百兩、可肯將刀割自皮。

上肉、自家面上要添肥、與你黃

接木、喪盡良心。
2326 刀割畜生身

2324 親存不養、親歿不葬。
2325 移花

1—2324. While the parents are living you do not nourish them; when they die you do not bury them. Used of an unfilial son. (Y. L. 12) P.

2—2325. To graft flowers onto trees; the conscience completely ruined. i.e. To take what belongs to one person and make a present of it to someone else. (Y. L. 12) P.

3—2326. When the knife cuts flesh off the bodies of animals, it is because one wishes to add fat to his own face; should one give you a thousand or a hundred ounces of gold, would you be willing to take a knife and cut your own skin? Used in exhorting men not to take life. (Y. L. G. 66) P.

vow, then at their death the Kitchen God places upon their foreheads the word submissive (遵), obedient (順), or reformed (改). He then gives them into the hands of the Kou Shi Kuei (勾使鬼), who leads them until they reach the Seventh Section. As they pass from section to section they receive only one half the punishment their sins would naturally demand.

a. P'ing Teng Wang's birthday comes on the first day of the Fourth Month.

b. See proverbs 1386 to 1396.

c. See proverbs 582 to 592.

d. It is commonly thought by the people that all mothers who die during childbirth are sent to the Pool of Blood. However the books say that this is but an invention of the priests as a money making proposition. It gives them more masses to be said for the souls of the mothers.

e. See proverbs 2184 and 2185.

f. See proverbs 1670 to 1678.



AN OPIUM SMOKER.

drunkards,^a prostitutes, adulterers,^{1-b} gamblers,^c and those who cursed^d and are covetous.^e When the souls have been sufficiently tortured, they are revived and sent on to the next division.

The King of the Ninth Section is Tu Shih (都市王). Written on the scrolls, hanging upon the walls to the right and left of his judgment seat, are the words, "If after death

you fear you will become a two-horned beast;^f then in life do not act like a two-headed² snake." He has two mottoes before him. One

reads, "Not according to man's³ reckonings," and the other is, "He who depends on himself will have much⁴ happiness." When the souls arrive here they are again examined, and the evil ones condemned for the particular sins which have their punishment within his domain.

The good spirits arriving here again rest for a period, before taking up the final stage of their journey through the Underworld. The King especially commends those who while on earth helped the needy by giving them soup in the winter⁵ or tea in the summer.

Hell
n) Ninth Section
1. Tu Shih Wang's
Court

夏施涼茶、吉慶有餘。	人算。 ²³³⁰ 自求多福。	頭蛇。 ²³²⁹ 閻王面前一塊牌、總不由	2328 死後怕爲雙角獸、生前莫作兩	酒館裏是非窩、烟館有照戶燈。	2327 嫖場是萬人坑、賭場是剝皮廳、
	²³³¹ 冬施溫湯、				

1-2327. "The Brothel is a Pit for the Myriad; the Gambling house is a Flaying Hall; a Wine Saloon is a Nest of wrong doing; an Opium Den is a Lamp to Light the Corpse." Sm. 260.

2-2328. If after death you fear you will become a two-horned beast; then in life do not act like a two-headed snake. i.e. Don't be evil. (Y. L. 12) P.

3-2329. "The tablet before Yen Wang contains the words. 'Not according to man's reckoning.'" Sc. 2415.

4-2330. "He who depends on himself will have much happiness." (Y. L. 12) Gi. 3707.

5-2331. If in the winter one gives soup and in the summer cold tea, his good luck will ever be abundant. (Y. L. 12) P.

a. See proverbs 1679 to 1690.

b. See proverbs 1660 to 1669.

c. See proverbs 1616 to 1622.

d. See proverbs 1638 to 1649.

e. See proverbs 1589 to 1599.

f. The two-headed snake is supposed to be found in Yunnan and Kwangtung provinces. Anyone who sees it is certain to die. One day a lad saw one, and remembering the saying decided that if he must die he would at least protect others, and so killed and buried it. For thus helping others his own life was saved. He later became the minister of Ch'u (楚國).

g. Ch'u Hsiang Yu (楚項羽), or Ch'u Pa Wang, rebelled against the Ch'ing dynasty and conquered. When his enemies had surrendered he killed 240,000 of them and buried them in a large pit, which has been called the Pit of the Myriad.

Those who provided free ferries¹ over impassable streams² also come in for a share of the praise. Those who in life did not commit the sins demanding the torture of this section; who fasted on the first and fifteenth of every month, and on Tu Shih's birthday;^a who vowed to collect and burn books on magic and immorality;^b and who promised to distribute the Yü Li,^c will be relieved of punishment. These will all be permitted to go in peace to the place where their future existence is determined.

The punishments inflicted in this section will be bitter. Those who have committed arson,³ and of the Ten Capital Crimes,^d have painted obscene pictures, or read evil books will be bound to the red hot greased pillar. There they will remain until those they have harmed have been reborn, when they will be sent on to become beasts in the next existence.⁴ Those who broke⁵ marriage engagements,⁶ separated those within the family circle, or wasted the property of

Hell
n) Ninth Section
3. Those Punished

破
婚
百
世
窮。

2337
破
人
婚
姻
離
人
骨
肉。

而
爲
靈
惡
人
今
世
爲
人
來
世
墮
入
禽
獸。

2336
一
世

求
神
拜
佛
心
中
藏
殺
人
放
火。

2335
善
人
生
而
爲
英
死

2332
施
捨
渡
船
子
孫
登
第。

2333
焦
頭
爛
額。

2339
口
言

1—2332. If one will establish a free ferry, his descendants will receive degrees. (Y. L. 12) P.

2—2333. To scorch one's head, and bruise one's forehead. Used of one who comes to the rescue of another in an emergency. (Y. S. III: 3) P.

3—2334. With the mouth implore the gods and worship Buddha, while in the heart there is murder and incendiarism. P.

4—2335. If a good man in this life becomes a hero, when he dies he will become an efficacious god; although an evil one in this life is called a man, in the next existence he will fall and enter into an animal. Used in warning the bad. (L. G. S. 156) P.

5—2336. If in one life you break up a marriage engagement, for a hundred lives you will be poor. (S. Y. 1: 21) P.

6—2337. One who breaks up marriage engagements, and separates man's flesh and bones. i.e. Bring discord into the family circle. (Y. L. 12) P.

a. Tu Shih Wang's birthday comes on the eighth of the Fourth Month.

b. Those who kept this vow, receive from the Kitchen God at death the mark "He followed" (奉行) upon their foreheads. In the first eight sections his punishments will be lightened, and here he will be completely released. If he was an official and made proclamations ordering their destruction, he thus also provided literary degrees for his descendants. If he was poor, but used his strength to the above end, he will be sent into the Tenth Section, and there be reborn as a man.

c. The Yü Li Ch'ao Ch'uan (玉歷鈔傳), which is a description of Hell.

d. The Ten Capital Crimes are: 1. Rebellion 謀反. 2. Conspiracy against the Sovereign's person 謀大逆. 3. Treason 謀叛. 4. Parricide 惡逆. 5. Inhumanity 不道. 6. Sacrilege 大不敬. 7. Unfilial Conduct 不孝. 8. Discord 不睦. 9. Insubordination 不義. 10. Incest 內亂. Cf. Chinese Reader's Manual.—W. F. Mayer. P. 370.

others¹ also receive their just dues. Those who took up collections for the repairing of temples or the distribution of good books, and then retained a part of the receipts, are thrown onto the knife² mountain.³ Those who ate meat or destroyed life⁴ for food,^a have a spear thrust into their mouths. Those who stole,^b and those who deceived children, are ground between millstones. Every sin has its just recompense,⁵ after which they are sent into the remaining section, for final judgment.

By the side of the Ninth Section is the City of Suicides, or Wang Ssu Ch'en (枉死城).^c On earth many a man has taken his own life because he felt the demon of a dead man to be powerful, and that he would in this way be able to gain his revenge upon an enemy. It is the feeble⁶ man's weapon.^d

Hell
o) The City of
Suicides, or Violent
Deaths

When one commits suicide, the Kitchen God together with the Door Gods take him to the First Section of Hell. There Ch'ing Kuang examines him. If his deed was caused by fidelity, filial piety, love of chastity, or justice he is not sent to this city, but goes the road of an ordinary soul. However, if one has come to this condition because of persecution and oppression, he enters this city, and there awaits the coming of the one who has wronged him. He then has

輕、死、者、小人之所長。	2342 勸人莫要使暗箭、射人至死無人見、誰知鬼神代不平、偏向空中還一箭。	2343 財者、君子之所	2338 吞人貨物、蕩人產業。	2339 刀山劍樹。	2341 多傷物命。	2340 一朝
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- 1—2338. To seize one's goods and to squander his property and possessions. i.e. To waste what is entrusted to one. (Y. L. 12) P.
- 2—2339. The knife mountain with sword trees. i.e. A very difficult position. (Y. L. 12) P.
- 3—2340. If in the morning Wu Ch'ang arrives, the sword tree and knife mountain will not let one go. Used to warn one that if his life is evil, he cannot escape punishment. (古詩) P.
- 4—2341. One who destroys much life. (Y. L. 12) P.
- 5—2342. Exhort men not to use the secret arrow; the one struck dies without anyone's seeing it, yet who knows but that the gods and demons take up his grievance, and out of space direct the returning of an arrow. i.e. Everything has its recompense. (Y. L. G. 66) P.
- 6—2343. "Riches are what the good man considers lightly; death is what the mean man considers of importance." Dav. 63.

a. See proverbs 1589, and 1670 to 1678.

b. See proverbs 1600 to 1615.

c. There is considerable disagreement among authorities as to the relative location of the City of Suicides. Some works put it in the Fourth Section, some in the Sixth Section, some in the Ninth Section, and still others at the right of Feng Tu City.

d. See proverb 512.

the pleasure of seeing him suffer punishment. Afterwards he is released from Wang Ssu Ch'en, and is sent to the First Section. From there he starts on his journey, and receives the recompense for his own actions. If on the other hand, it is found that he took this step without just cause, he is not sent to Wang Ssu City but is shut up in the Hungry-Thirsty Department for from seventy days to two years. After this he is taken back to the scene of the act, and there remains^a until the one he intended to harm forgets, and the troubles caused by his death are all settled. Upon leaving the Under World he is given instructions that while upon earth he must not frighten anyone, must not take the offerings of food and money made to other spirits, and must not use extreme methods to gain back a body.^{1-b} When his deed has been forgotten, the Door Gods again take him into the presence of Yen Wang. If he has been obedient while in the neighborhood of his crime, he is treated as an ordinary soul, and as one goes through Hades to a new birth. If he has failed to heed the commands laid upon him, but has caused confusion on earth, he must go through all the punishments of the nine sections, and after having endured them, is sent to the City of Suicides to dwell forever. Thus Wang Ssu City becomes a resting place for the one who has been wronged until the one causing the violence is brought to justice, and a place of endless torments, with no chance of a rebirth,² for the one who through disobedience has forfeited the opportunity given him by Yen Wang.

The King of the Tenth Section is Chuang Lun (轉輪王). The scrolls upon the two sides of his throne bear the couplet, "It is hard for one to escape the two words Wu Ch'ang; the wealth and honor from the Wheel of Transmigration is like a spring³ dream." The motto lying before him on the table reads,

Hell
p) Tenth Section
1. Chuang Lun
Wang's Court

業貴 猶有 如春 夢一 場。	難免 無常 二字、 一輪 生退 事富	枉死 城。 2346 蓋世 英雄、	閻害 傾人 產、永 墮地 獄	2344 鬼投 替身。 2345 有意
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1—2344. The demon presents a substitute body.^c i.e. The body of one who will take its place. P.

2—2345. Those who scheme to injure and squander men's possessions will fall forever into the City of Suicides. (A. S.) P.

3—2346. It is hard for even the hero of the age to escape the two words Wu Ch'ang; the wealth and honor from the Wheel of Transmigration are like spring dreams. (Y. L. 13) P.

a. See proverb 509.

b. See proverbs 500, 503, 505, and 506.

c. The demon of one who has drowned, been burned, or suffered some violent death must cause some other person to do the same, so that he can take the body, and in this way get a chance at rebirth.

"I divide and send into life (分發投生)." He is assisted by a large number of spirits, who in life were good officials, and have voluntarily^a remained to help him. With their aid he decides the future of all the souls who leave Hell.

Here those who have committed certain classes of sins are still Punished. Teachers who have not inculcated a love for written paper¹ into the hearts of their pupils, and those who have been disobedient to their elders² are for a time placed under large stones. The three classes of devotees and six kinds of old women,³ who led women of the home astray, together with those who on earth needlessly took life⁴ will be thrown off the No-Alternative Bridge (奈何橋), to be bitten by snakes in the flood below. After these tortures they are again taken before the King for final sentences, before being sent again out into the world.^d

Many a spirit, who comes before King Chuang Iun, asks to be allowed to become a hungry demon,^c in order to be able to gain a just revenge.⁵ He examines each case, and if he finds it was a woman, who came to grief at the hands of an unscrupulous man, he allows her to return and wreak vengeance upon her enemy. She lurks about her victim until he is faced by some crisis. Then through her

Hell
p) Tenth Section
2. The Bad Still
Punished

Hell
p) Tenth Section
3. Wronged Women

2351
死得屈、冤魂不散。

姑六婆、實淫盜之媒。
2350
好認誣命、好行拳勇。

2347
惜字得延年。
2348
忤逆尊長、不遵訓誨。
2349
三

- 1—2347. "Respect writing and you will obtain happiness." Or, "Respect writing and you will prolong your life." Gran. 73.
2—2348. One who is disobedient to his elders, and does not follow their instructions. (Y. L. 13) P.
3—2349. "The three kinds of nuns, and the six kinds of dames^b are the go-betweens of adultery and robbery." Used to exhort people not to let these people into their homes. (D. F.) Sc. 1452-P.
4—2350. To love to have lawsuits, and falsely implicate others, (involving them even to the point) of destroying life; and to like to be pugilistic. i.e. One who delights in making trouble. (Y. L. 13) P.
5—2351. "The spirits of those who have died wrongfully will not disperse." Used of one "who comes but never goes, or if he disappears for a short time—soon returns." Sm. 322.

a. These officials, if they render five years of faultless work, are promoted and sent back into the world.

b. The six kinds of old women are the go-betweens (媒婆); the sellers of flowers (賣花婆); the midwife (收婆); the singing girl (優婆); the sorceress (師婆); and the doctress (醫藥婆).

c. They are also often called Demon Ravishers.

d. Taoist books often give two additional sections to Hell.

e. See proverbs 509 and 511.

influence, she causes the man to fail and lose face, wealth, and if possible life itself. Thus she haunts the one who has wronged her;^a until he is forced to take the road to Hell. The Kou Shi Demon then leads them both before Ch'ing Kuang in the First Section. After there bringing accusations against her oppressor, she returns to the Tenth Section, and is sent back into the world as a human being.

A soul which comes from the earth-life with a Karma rich with good works, and who was perfect in goodness, when he is brought before Chuang Lun Wang is praised for his life. The King reports to Heaven that such a spirit has arrived,¹ and the Pearly Emperor changes² him into a god.^{3-b}

Those who have been very evil for several lives, who have been most unfilial, and who have unsparingly destroyed living creatures, are here put to death,^c with clubs made from peachwood.^d They thus become Chi (讐), and are sent into the Chuang Chieh So (轉劫所), where they are condemned, and are sent to wander for centuries in the Narrow Path (羊腸細路). Within this pitch black way they must pass their existence. If for several eras here they continue to be wicked, they are struck by lightning and annihilated. If however, they during this time repent, and have been good while thus suffering, they will be permitted to be born among the lower animals. Thus they gain the possibility of again reaching the higher planes of life.^{4-f}

<p>Hell p) Tenth Section 4 The Perfect Soul</p>	<p>2354 輪迴五道。</p>	<p>正直、雖死無子悉爲神。</p>	<p>2352 有生如寄。</p>	<p>1-2352. Life in like a passage. (L. G. S. 132) P. 2-2353. "He who is just (equitable) and upright, though he have no sons, after death will be a god." Used to comfort one who has no sons. Doo. 576-P. 3-2354. The constant revolving, within the five roads, never for a moment ceases. i.e. One does good and the reward comes, etc. (D. T. I, 13) P. 4-2355. Mu Lien, saves his mother. Used where one is very filial. P.</p>
<p>Hell p) Tenth Section 5 The Evil Soul Becomes a Chi</p>	<p>2355 目連</p>	<p>2353 公平</p>		

a. See proverb 871

c. See proverb 507.

d. The peach is the tree of immortality, so its wood is thought to be especially powerful in working against spirits or influences.

e. The Narrow Road is really composed of 18,000 roads which stretch out in all directions, to the four continents.

f. "Buddhism holds there are only six forms or ways of existence, through which living beings can pass, and under which everything that has life must be classed. These classes are gods, men, Asuras (demons inhabiting spaces under the earth), animals, Pretas (ghosts ever consumed with hunger), and beings undergoing torments in hell"—Researches in Chinese Superstitions.—H. Dore, Eng. Trans. M. Kennelly. VII: 298-299.

g. That one does not always remain a god, after reaching that dignity, is seen in the case of Fu Lo Pu (傅羅卜), or Mu Lien (目連). His mother was

b. See proverb 2375.

In the Hall of Oblivion (驅忘臺) sits Mother Meng^a (孟婆). Her motto reads, "With singleness of heart face the good."¹ Before her all the souls returning to the earth-life must go. Each one must drink the Tea of Forgetfulness,² in order that on his return to the world he will be unable to relate to others what has happened. Should he attempt to escape this cup, her demons compel his compliance. Immediately his past life and relationships,³ both on earth and in Hell, are entirely obliterated,^b so much so that he would be unable to recognize⁴ his own corpse.⁵ When this drug has been taken, and forgetfulness has come, his name and fate are recorded, and he is started forward on the road to his new existence.

Hell
p) Tenth Section
6. The Hall of
Oblivion

魂、 死 不 認 屍。	2358 樹 老 根 還 在、 人 死 兩 丟 開。	2356 一 心 向 善。
2360 死 到 回 頭 不 認 屍。	2359 生 不 認	2357 你 前 生 沒 吃 迷 魂 湯。

- 1-2356. With singleness of heart face the good. (Y. L. 13) P.
2-2357. In your previous life you did not partake of the Tea of Forgetfulness. i.e. He is very wise. P.
3-2358. "The roots of an old tree in the earth you may find; but a dead man is fully cut off from his kind." Sc. 306.
4-2359. "While living not to acknowledge, or recognize the soul; after death not to acknowledge, or recognize the carcass." i.e. One who does not care for or protect his own, while living or dead. Used in talking about the emptiness of things. Doo. 684-P.
5-2360. When one dies and (the soul) returns, it does not recognize its own corpse. i.e. He does not know of his previous existence, much less recognize his loved ones. Used in comforting one sorrowing for the dead. P.

a Vegetarian, but in her old age broke the vows and ate meat. The son entered a monastery, became a priest and finally a god. Then remembering his mother, he asked and obtained permission from Ti Tsang to hunt for and save her. He traced her all through all the sections of Hell, and found she had been punished in them all. From the Ninth Section he was directed to the Kuei Meng Kuan (鬼門關), or Feng Tu City. Here he found a tower in which she had been shut up, in hunger and cold, for eternity. He broke open the gate and saved her, but in so doing permitted 8,000,000 other souls to escape. The King knew he came with Ti Tsang's permission, and so he would be powerless. He therefore reported through the God of the Eastern Peak to Heaven. Heaven decreed that he must be reborn as a man, and destroy the lives of the 8,000,000 he had allowed to escape, and thus bring them back to Hell. He was born as Huang Ch'ao, and accomplished this end.

a. Mother Meng lived during the first Han dynasty (漢朝). In her early life she was a diligent student, and a devotee of the Buddhist religion. She was constantly worshipping, preparing medicine for the poor, or engaged in some good work. She did not marry, but gave her life in service. Later because numbers of souls upon their return to life revealed what was occurring in the Underworld, Yen Wang established a department in the Tenth Section where the Cup of Oblivion could be prepared and given, and called Mother Meng to take charge of it.

b. Should one meet a demon, if he will quote from a Sutra, it will not

The settling of man's place in the Wheel of Transmigration¹ is the chief work to be accomplished in the Tenth Section of Hell. Here in the light of the Karma of one's previous existences,^a it is decided whether he shall go down or up. If in the last life he was poor, may he in the coming one be wealthy?^b If a woman, can she now become a man? If an animal, can it become a human being? Must one descend into the lower forms of life?² Will one be exalted or debased? These questions are now settled. Not only will be determined the form in which one will return, but also the length of his life,^{3-c} and his future condition and location. In the Wheel there are six departments,⁴ each with its own road leading out into life. Along one of these each soul is fated to go. On one there are insects⁵ of every kind. On another there are all sorts of water creatures. On a third there are birds.^d On the fourth there are animals.⁶ This last way is the one over which men are most often sent, when their Karma shows more vices than virtues. On the fifth

Hell
p) Tenth Section
7. Transmigration

榮富
華貴
那管
死來
後生
變驢
馬。

一失人身萬劫難。

2365 蟲蟻也貪生怕死。

2366 只顧今生受大

2364 富貴百年難保守、輪迴六道易循環、勸君早覓修行路、

2361 轉入輪迴。

2362 墮入畜生道中。

2363 人命之修短有數。

1-2361. He has turned and entered the Wheel of Transmigration. i.e. He has just died. (L. G. S. 96) P.

2-2362. May I fall and enter the animal road. Often used as an oath, to prove one has not done that for which he has been accused. (L. G. S. 87) P.

3-2363. "Man's days are numbered." (Y. S. 3: 11) Sc. 912.

4-2364. To retain wealth for a hundred years is hard, but the Wheel of Transmigration with its six roads revolves easily; I would exhort you to early seek the cultivation of good actions road, for if one loses the man's body he will have difficulty for ten thousand eras. i.e. The one in the world is not equal to the one following Buddha's road. If one once becomes an animal it will be 10,000 eras before he can become a man again. (N. F.) P.

5-2365. Insects and ants also covet life and fear death. P.

6-2366.—One only plans to have splendor in this world; who cares whether after death one shall turn into a donkey or a horse. Used of one who only cares for the present. P.

dare to touch him. Consequently priests, although evil, cannot be punished in Hell. So at Yen Wang's command they pass from the First Section to the Tenth Section direct. Here they are given the Cup of Oblivion and are reborn as men. But because of the difficulty in punishing them, they are caused to die while babies. They then return to Hell, and having forgotten the Sutras are punished for the sins of the previous existence.

a. See proverbs 1939, and 1940

c. See proverb 1937.

b. See proverb 2346.

d. See proverb 396.

are men who are poor and needy; those who have been disobedient to parents,¹ have ill treated slaves, have abused written paper, or have been gluttonous²⁻³ and lazy⁴ are sent back into life as wandering beggars. The sixth road, from the Wheel, is that of the well-to-do man and official.⁵ This is the highest state and the one towards which all strive. Even though official life presents temptation and many falls, with the corresponding loss in the next incarnation, yet all would live it. It must also be decided in each of these, into what grade⁶ within the department one is to go. One may be sent only one step in the change at a time, or may be moved from the highest to the lowest, just in proportion as his previous existence has been bad or good. Thus in the light of all his former deeds^a life is allotted to man for the coming incarnation, and his new fate decided.^b When a soul has received its instructions, it goes out on the Bridge of Sorrows (苦竹浮橋), and there sees on the farther bank, engraved upon a large red rock the advice, "To become a man is easy, to be a real man is hard; if you would desire to be born in a happy place, there will be no difficulty, let the mouth be one with the conscience,⁷ and it will be easy." While they are reading this the two demons Uncertain Life (活無常) and Death has its

爲人恐更難、欲生福地無難處、口與心同却不難。	夜貓子、一代不如一代。	皆流爲乞丐。	口腹、恣殺生命、非禮烹宰。	2367 不孝翁姑、凌辱婢僕。
	2373 爲人容易做人難、再要	2371 一輩爲官、十輩打磚。	2370 好吃懶做、行凶無賴、	2368 餓死鬼投胎。
		2372 鏐打木轉		2369 妄貪

1-2367. One disobedient to the father and mother-in-law, and who mistreats and oppresses slaves and servants. *i.e.* Very evil. (Y. L. 13) P.

2-2368. A starved spirit reborn. *i.e.* a greedy eater. P.

3-2369. One who recklessly covets for the mouth and stomach, and needlessly destroys life; thus he without propriety kills and cooks. (Y. L. 13) P.

4-2370. The glutton, the lazy man, the wrongdoer, and the rowdy, all shall wander as beggars (in the next existence). (Y. L. 13). P.

5-2371. During one life time to be an official,^c and then through seven lives to beat a brick. *i.e.* To become a beggar. (C. D. II: VIII: 20) P.

6-2372. "The Woodpecker transmigrated into an Owl, each generation worse than the last." Sm. 245.

7-2373. To become a man is easy, to be a real man is hard; if you would desire to be born in a happy place, there will be no difficulty, let the mouth be one with the conscience, and it will be easy. (Y. L. 28) P.

a. See proverb 1722.

b. If during life one observed Chuang Lun Wang's birthday (the seventeenth of the Fourth Month), was careful of his actions, and obeyed the Yü Li, when he goes out into the new life, he will avoid the calamities of the world.

c. That is the official usually commits so much evil, that his Karma will keep him a beggar for several succeeding existences.

d. This is lowering oneself. The owl is considered lower than the woodpecker.

Part (死有分) suddenly jump upon the floating bridge, rocking it so the spirits slip off into the red stream, and go on out into the world, to their new bodies.¹

The Chinese believe there is a class of beings, called immortals (神仙), who have won Paradise.² They were not content to be as the flower, animal, or even man but sought a higher destiny. Some of them are very famous. There are eight^a

The Immortals

who have been especially honored by the people. Their names and likenesses are now used on scrolls and pictures representing long life. Lü Tung Pin^b (呂洞賓),³ for a period of about four hundred years, traveled throughout China,⁴ and by the aid of his magic power overcame various kinds of evil.⁵ Numbers of men like him,⁶⁻⁷⁻⁸ have won the gratitude of the people, by their

惜、穿上就是虱子咬。	有早飯米、不要替古人擔憂。	削耳、快馬三十里、方知滾油澆心。	2376 呂洞濱、顧嘴不顧身。	2374 由死更生、轉禍爲福。
	2381 張果老的爛皮襖、剪了有一些可	2379 張果老砍柴燒。	2377 狗咬呂洞濱、好不認識人。	2375 神仙本是凡人做、只怕凡人心不誠。
		2380 張果老沒	2378 刀下猶如風	

1-2374. Passing from death into life; calamities turn into happiness. (L. G. S. 22) P.

2-2375. Originally the immortals were ordinary men, so only fear that the ordinary man's heart will not be sincere. i.e. And so be unable to become an immortal. P.

3-2376. "Lü-tung-pin (one of the eight genii), cares for his mouth, not his body." One who thinks of food, but not his clothing. Doo. 685-P.

4-2377. "When a dog bites Lü Tung Pin, it is because he does not know a true man when he sees one.—Used of a good man, who is misunderstood." Sm. 92.

5-2378. The knife fell like wind passing the ear; after the time it would take a fleet horse to run thirty li, he knew (being beheaded) was like boiling oil poured upon the heart.^b i.e. The pain of being beheaded. P.

6-2379. Chang Kuo Lao^c is cutting fuel to burn. P.

7-2380. Chang Kuo Lao has no rice for his morning meal, you must not sorrow over the affairs of the ancients. i.e. Do not needlessly worry over the affairs of others. P.

8-2381. Chang Kuo Lao's ragged skin coat; one is loath to cut it up, but if he puts it on the lice will bite. Used of a useless thing one is loath to destroy. P.

a. The Eight Immortals are:

Chung Li Ch'üan (鍾離權), Chang Kuo (張果), Lü Tung Pin (呂洞賓), Tsao Kuo Chiu (曹國舅), Li T'ieh Kuai (李鐵拐), Han Hsiang Tzu (韓湘子), Lan Ts'ai Ho (藍采何), and Ho Hsien Ku (何仙姑).

b. Lü Tung Pin, in order to better understand all the feelings of humanity and thus be better able to teach man, tried to undergo all their experiences. The above proverb is his expression of the feeling of being beheaded.

c. One of the famous immortals, Chang Kuo Lao, is represented as an old man living in the moon. He is supposed during life to have had a very hard time, and been very poor.

goodness. Many of them have been deified^a and are worshipped.^b Their number is almost limitless. We read that one Wang Yuan (王遠) was given authority over 15,000 of them. One cannot pick up a book, dealing with the legends and stories of the ancients, but he will meet with a new immortal. These have all in some way won for themselves happiness in some one of the paradises.

The question, "how can an old man¹ grow young² again," is one which has been faced by the Chinese for ages. Out of the seeking for continued existence³ has come the doctrine of the immortals.^c There are many things men must do if they would put themselves in the ranks of this favored class. All good Taoist priests endeavor to enter this state.⁴ They are searching for a life which shall have no death nor suffering. They are hoping to gain immortality by a system of physical, mental, and spiritual refinement. They are striving to put themselves in perfect accord with the Tao. They would win, not by exertion but by quiet absorption, as the plant draws its vitality from Mother Nature. They must cultivate the human⁵ virtues,⁶ and study the sacred books diligently. Not alone must they understand their meaning, but the reciting of them

The Immortals

a) How to
Become One

當立三百善。
2387 欲求天仙者、當立一千三百善、欲求地仙者、
矣。
2386 欲修仙道、先修人道、人道不修、仙道遠
隱相儒。
2384 長生不老、不老長生。
年。
2382 返老還童。
2383 花開花謝年年有。人老何曾轉少

1—2382. "Old men are twice boys." i.e. To become an immortal; or, to enter second childhood. C. C. E. 498-P.

2—2333. "Flowers bloom and wither year by year; but how can an old man grow young again?" Sc. 933.

3—2384. Long life without old age, without old age is long life. i.e. Immortality. P.

4—2385. "Taoist monasteries entertain the genii; ^d schools hide future premiers and scholars." (H. W. 13) Sc. 1583.

5—2386. "If a man wishes to attain to the excellence of the immortals; let him first cultivate the human virtues; if the human virtues are not cultivated, how can he reach immortal perfection." Doo. 578.

6—2387. "He who would seek to become a Heavenly Genius must give rise to 1300 virtuous actions; he who would become an Earthly Genius must give rise to 300, virtuous actions." (T. 9) Doo. 249.

a. Lü Tung Pin is now worshipped as the God of the Barbers.

b. See proverbs 153, 156, and 173.

c. See proverb 1936.

d. Many writers call the immortals genii or fairies.

is itself an act of worship,¹ which must be constantly practiced.² By the art of proper breathing, they may inhale and retain the breath of life.³ They must be very careful of their diet, eating less and less of the ordinary foods, and learning the value of herbs which render the body lighter and purer. There are also certain medicines,⁴ such as the immortal pill, which will aid the body to reach the state from which it will be easy to pass into paradise. Many of these drugs are very bitter, but immortality is sweet. Also, if one may be so fortunate as to gain the friendship and love of the Royal Mother of the West, she may favor him with a peach from the wonderful tree growing not far from her palace. Such a one will be happy for it immediately confers endless life. Those who follow the Way, seeking the boon of immortality, are men set only for their own salvation.⁵ They play no part in the world of struggle and greed, but would flee from it.⁶ By sincerely following the Tao, by contemplation and passiveness, by the continual subjection of the self, by study, by goodness, by worship, and by the extra help of the Elixir of Life,^a or the Old Age Peach, man can reach the Paradise of the Blessed.⁷

When souls reach the state of immortality, they are thought to have all desires fulfilled, and enjoy such things as they would

神仙。

2394 天上多一仙人、不如世上多一聖賢。

夫悟、並非石變水中生。

2393 神仙自有神仙作、那有凡人作

生的藥、才能成仙的。

2391 苦比黃連勝千分。

2392 自古仙佛凡

2388 步虛聲。

2389 讀書志在聖賢、爲官心存君國。

2390 不要乞長

1-2388. "The sound of walking in vacuity," i.e. Taoist priests reciting their classics. St. 478-P.

2-2389. In study let your aim be, to be like a saint or sage; in being an official let your heart be loyal to prince and country. (D. F.) P.

3-2390. There is no need to beg the medicine of long life,—the talented can become immortals. i.e. One need not depend on the strength of another. (L. G. S. 100) P.

4-2391. "Grief is ten times bitterer than gentian." Sc. 798.

5-2392. From of old immortals and Buddhas were from the ranks of common men; they were not by any means transformed stones, nor were they produced in the water. i.e. There is a chance for everyone to cultivate merit. (H. H. 43) P.

6-2393. There are immortals to be immortals, but where is the common man who can become an immortal. Used of a poor man trying to become rich or an official. (Go. 95) P.

7-2394. An extra immortal in the heavens is not equal to having an extra saint or sage on earth. i.e. Immortals are of no help to man. P.

wish to have on earth. This projection of their cravings into the Unseen World, has not been entirely from the standpoint of a perfected life of virtue, but has also been for the satisfying of the weariness of the road to attainment. To be at leisure¹ and to have nothing to do but rest,² with no need to go forth to the daily tasks and routine. Such a life to the great number means the delights of Paradise. Here they will have plenty to eat, and the ever present cup of tea³ and pipe of tobacco.⁴ They will have all the freedom and pleasure of the rich⁵ with servants to do their bidding, and when traveling will ride in state.⁶ This will be indeed happiness. There will be no disease nor family cares,⁷ and so no need to take thought for the future. They may have their quiet game of chess,^{a-8} or their friendly game of cards. They may gamble the live long day if they choose, losing it is true for that is the necessary outcome of chance.^b Here, too, they will at times make mistakes,⁹ and get into trouble. Yet this is the exception, for joy and good will are supposed to continuously prevail. Thus we see that towards which they strive is but a magnified earth-life, with its sorrows, anxieties, and pain removed.

The Immortals
b) Their Life

是仙家。

2402 死棋中間有仙着。

2403 神仙亦有遺失劍。

2400 離地三尺、不是神、也是仙。

2401 有兒有女是冤家、無兒無女

仙也大。

2398 飯飽一袋烟、賽如活神仙。

2399 富人無病活神仙。

2395 無事是神仙。

2396 逍遙自在。

2397 飯飽是一杯茶、賽如活神

1—2395. "No Work are two fairies." Sm. 291.

2—2396. Free and unrestrained. *i.e.* As a Buddha or the immortals. Used of one who has perfect comfort. P.

3—2397. With plenty of food and a cup of tea, one is equal to the living immortals. P.

4—2398. With plenty of food and a pipe of tobacco, one is equal to the living immortals. P.

5—2399. "If rich men are not sick they are living *genii*." *i.e.* There is no greater happiness than to be rich without being sick. Doo. 683-P.

6—2400. "Three feet from the ground; if not a god, he is at least a fairy." Refers to one who can afford to ride on horse back, in a cart, or sedan chair. Sm. 354-P.

7—2401. "It is a miserable family where there are boys and girls, and it is a *genii* family where there are none. *i.e.* This may be said in reply to congratulations on a large family." Sc. 2170.

8—2402. In a losing game of chess to make an immortal's move. *i.e.* Success out of defeat. P.

9—2403. "Even *genii* sometimes drop their swords,—even the best are liable to occasional mistakes." Doo. 180.

a. See note a, page 41.

b. See proverb 1621.

The immortals have the power of performing things impossible to man.¹ They may become invisible² if they wish. They can be in the midst of men, hearing their plans and seeing their deeds, without one's knowledge of their presence. They can go through the air at will. They have but to make the wish and they arrive at their destination, for they travel with the speed of the spirits. Legends say the Eight Immortals in passing over³ the Eastern Sea⁴ all use different methods of transportation. Some ride on turtles, some on sea dragons, and others on various fabulous sea monsters. Others say, each uses his own particular symbol, by placing it on the water, and standing upon it. It thereupon changes into some kind of a sea monster. They show their power in many ways. They are supposed to help men by their magic arts and to save them from evil influences and the spirits. If one will but seek their aid,⁵ he will find they are very ready to befriend those who appreciate and need them. They are also noted for coming to man's assistance⁶ in times of sickness. As they know all the drugs they can easily expel the disease demons. They have the power, and when they have the heart⁷ to use it they can be a blessing to the world.

The Immortals
c) Their Power

仙 姿。	顯 神其 通能。	2404 一 手 托 天。
2410 王 子 去 求 仙、 丹 成 入 九 天、 山 中 方 七 日、 世 上 幾 千 年。	2407 托 天 過 海。	2405 人 是 地 上 仙、 十 天 不 見 走 一 千。
	2408 一 到 人 處 不 開 口、 神 仙 難 下 手。	2406 八 仙 過 海、 各
	2409 書 戲 不 殺、 神	

1—2404. With one hand to support the heavens. i.e. One man takes responsibility for everything that is to come. As the father for the family. Also used of one of great ability, or courage. (Go. 159) P.

2—2405. "Man is an earthly fairy, if for ten days together he is not seen he travels a thousand li. This means that men can go anywhere at will." Sm. 370.

3—2406. As the Eight Immortals cross the sea, each manifests his own power. i.e. When several are doing the same kind of work, each shows his own ability. (Go. 110) P.

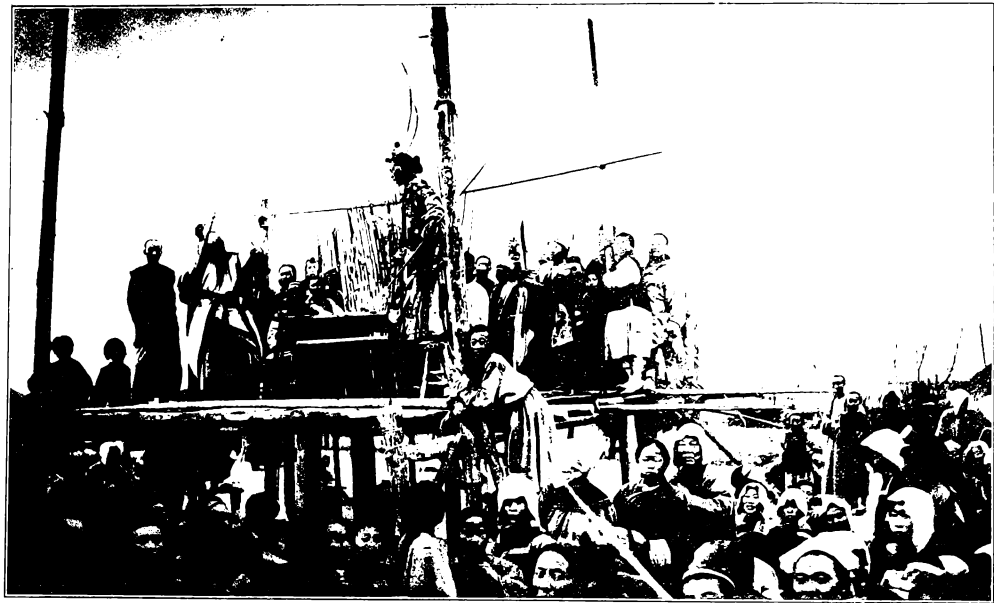
4—2407. To support the heavens and pass over the sea. i.e. One of great courage and ability. P.

5—2408. If no one opened his mouth it would be difficult for the gods and immortals to do anything. i.e. It is hard to do anything for or against one who never talks. P.

6—2409. "What the actors cannot do; gods and fairies carry through." Sc. 692.

7—2410. The son of Wang went to seek the way of becoming an immortal; when he had completed the pill, he entered the Ninth Heaven; although he was in the mountains only seven days, in the world several thousand years had passed. (唐詩) P.

a. "There was a certain (王子晉) or (王質 (Mayer's ch. I, no. 791) who



A THEATRICAL.

Among the large number^a of lesser Paradises¹ of the Taoists,^b the Eastern Isles stand out prominently. Of these P'eng Lai Shan (蓬萊山) is the most famous.² It is still the home of the Eight Immortals, and a great host of those who have won the blessing of eternal life.³ The houses are made of gold and silver. "The birds and animals are all white. The pearl and coral trees grow there in great profusion. The flowers and seeds all have a sweet flavor. Those who eat them do not grow old nor die."^c There they drink of the fountain of life, and live in ease and pleasure. The Isles are surrounded with water which has no buoyancy, so it is impossible to approach them. They are inhabited only by the immortals,⁴ who have supernatural powers of transportation. The Eastern Isles are a most frequent theme in their literature. They are the goal of many earnest, seeking Taoist hearts.

Paradises
a) The Eastern
Isles

Another famous Taoist Paradise is on the K'un Lun (崑崙山) mountains, in the extreme west. It is said that the Tortoise

2414
萬劫不磨。

2413
滄海變桑田、石化沃土。

蓬山遠、更隔蓬山一萬重。

2411
別有洞天、

2412
劉昔郎人已恨

1—2411. Another fairy grotto. *i.e.* A very beautiful place. (L. G. S. 64) P.

2—2412. Mr. Liu hated it because Mt. P'eng was so far away; now it is separated by ten thousand ridges. *i.e.* To wish for something one cannot obtain. (唐詩) P.

3—2413. The sea is turned into a mulberry grove, and the rocky places into fertile fields. *i.e.* Things are constantly changing. (G. H. 17) P.

4—2414. For ten thousand eras not ground down. *i.e.* One who stands true through many tests. (S. F. 78) P.

once went into the hills to gather fuel. There he met two 仙人 intent upon a game of chess. He laid down his axe and looked on at their game, and was invited by them to partake in their meals. After having spent seven days, he returned to his home, and found out that meanwhile a thousand years had passed away."—Chinese Recorder. 1891. P. 289.

a. There are supposed to be thirty-six Heavenly Grottoes and seventy-two Happy Lands of the Taoists.

b. In the time of the Han dynasty (漢朝), two men, Liu Ch'en (劉晨) and Jang Chao (阮肇), lost their way in the T'ien T'ai mountains. While suffering from hunger they discovered a peach tree, covered with ripe peaches. When they had satisfied their hunger they went in search of water. They found a spring with a cup in it. So they knew they were close to the haunts of men. Upon going up the valley they were met by two beautiful women, who recognized them and took them to their home. Here they had everything which heart could desire, and were prevailed upon to remain for six months. They then returned home and found that ten generations had passed. They thereupon tried to return to the enchanted valley, but without success.

c. See Chinese Conceptions of Paradise.—Lewis Hodous, Chinese Recorder, June 1914. P. 360.

mountain (龜山), on which is situated Hsi Na (西那), the capitol, is ten thousand li in circumference and eleven thousand^a li in height. It is thought to be the source of the Yellow river. At the foot of this mountain is the famous Lake of Gems, on whose shores grows the tree of the Old Age Peach,¹ the Tree of Pearls, and the Jade Stone Tree. To eat from their fruit grants eternal life. In this land there is constant leisure and happiness. It is ruled by the famous Hsi Wang Mu^a (西王母),^b or Royal Mother of the West.² She alone^c has the right to bestow the immortal peach,³ and thus convey endless happiness and joy.⁴ Once in every six thousand years^d the peaches ripen, and to celebrate^e the event she has a festival,^{5-f} to

母開蟠桃大會。	蟠桃便成仙。	則列蟠桃、敬織女、則列瓜果。	2415 甯吃仙桃一口、不吃爛杏一筐。
2420 孫悟空大鬧天宮。	2418 千朵桃花一樹生。	2417 吃了王母	2416 敬王母、
	2419 西王		

- 1--2415. Rather take one bite of the peach giving immortality, than to eat a basket full of apricots. i.e. Rather get a little of the best, than a great deal of a poorer article. (Go. 137) P.
- 2--2416. In worshipping the Western Mother, offer flat peaches; in worshipping the Weaving Maid, offer fruit and melons. i.e. When trying to please anyone, do what a person likes. (L. G. S. 16) P.
- 3--2417. One who partakes of the Royal Mother's flat peach becomes an immortal. P.
- 4--2418. A thousand bunches of peach blossoms borne on one tree. i.e. Many children coming to a home. P.
- 5--2419. The Royal Mother of the West has called a great Flat Peach Festival. i.e. A birthday celebration. P.
- 6--2420. Sun Wu K'ung greatly disturbed Heaven's palace. Used of one who always makes trouble. (V. 646) P.

a. She is also called "the Gold Mother of the Nine Spirit Wonderful Tortoise Mountain" (九靈太妙龜山金母), or simply the Gold Mother (金母) because the west belongs to gold. The various descriptions of her do not agree as to her appearance.

b. There is a Paradise in the east, which is ruled by her husband, Tung Wang Kung (東王公). As he belongs to the east he is also at times called the King of Wood, or Mu Kung (木公). This land is famous for its mulberries, whose fruit gives immortality.

c. The peaches confer immortality. It is said that Hou I's (后羿) wife stole and ate one of these peaches. Hsi Wang Mu learning of the theft pursued her, but she escaped to the moon. She now lives in the moon palace, and is called Ch'ang O (嫦娥), or the beautiful woman in the moon.

d. This peach blossoms once in three thousand years, and uses another three thousand years before the fruit is ripe.

e. The Peach Blossom Festival is supposed to mark her birthday, which thus comes once in six thousand years. Consequently when one has a birthday peaches are made and sent. These are called Long Life Peaches.

f. It was at one of these festivals that Sun Wu K'ung stole several peaches and ate them.^g He also got drunk and created a great disturbance.⁶

g. See proverbs 965 to 968.

which she invites all her friends, both gods and mortals. The land is peopled only by the immortals, who with perfected bodies continually live the life of ease¹ and pleasure.²

The great hope of the Chinese Buddhist is to go to the Western Heaven³ (西天), or Pure Land⁴ (淨土).^a This is ruled by Amitabha, assisted by Kuan Yin.^b The Taoist Paradises are possible only to the exception, but the Amita Happy Land puts a future of pleasure within the reach of all. The Western Heaven

Virtue, worship, and the repeating of Amitabha's name secure an entrance. A vow must be made of one's determination to be born there, whereupon a lotus plant⁶ springs up in the Sacred Lake of the Western Heaven.⁷ By the practice of goodness this flower is nourished. Upon departing from this life, Kuan Yin helps the soul across the sea of death, and places it in the heart of the blossom. It unfolds and man is born in Paradise. The road is simple and easy to follow.⁸ When one arrives he is permitted to enjoy

有路
你人無
不人
走、地獄無門
自續進來。

得解脫之義。

2427

天堂大路無人到、牢門緊閉有人敲。

2428

上天

2424

棄了澤國、別尋樂土。

2425

佛家西天、美人西方。

2426

火中生蓮、

2421

一日清閑一日仙。

2422

他到逍遙府享福去了。

2423

上西天。

1—2421. "To be entirely at leisure for one day, is to be for one day an immortal." (C. D. I: 3: 4) Sm. 291.

2—2422. He "has gone to enjoy blessedness in the Hall of Ease." Gra. 521.

3—2423. He has gone to the Western Heaven. i.e. He has died. P.

4—2424. To forsake a submerged country, and seek the Happy Land. i.e. To leave the bad and seek the good. P.

5—2425. Buddha is in the Western Heaven; and fine men come from the west. d (L. G. S. 35) P.

6—2426. There has a lotus been produced in the midst of fire; he has attained the principle of deliverance. Used of one when he finds a way of escape from trouble. (L. G. S. 50) A.

7—2427. The road to Heaven is wide, but no one travels it; the gates of the jail are closed and guarded, yet there are men who knock there. Used of one who does evil when he knows what is right. (C. D. 3: 4: 16) P.

8—2428. Heaven has a road, but no one travels it; Hell has no gate, but men bore into it. i.e. Men do evil because it is their desire. P.

a. The Western Heaven is known only to Mahayana Buddhism.

b. Mahastama, or Ta Shih Chih (大勢至), also assists in this work.

c. See proverbs 935 and 936.

d. Wen Wang (文王), the first ruler of the House of Chou (紂), came from the west.

centuries^a of peace and happiness. The songs of many and wonderful birds are heard. Twelve hours each day there is a rain of flowers.¹ They are then gathered, and used in the worship of the Buddhas,^b who visit there. Everything which tends to ease and pleasure is found in abundance.² Disease, trouble, and anxieties are unknown. The wonders of this Paradise^c cannot be told.³ To reach this land of bliss is the earnest desire of the Mahayana Buddhist.

Nirvana is the goal of final relief.⁴ It is possible only through the priesthood, for it must come in recognizing the Four Fundamental Truths of Buddhism. When one has seen that the world is filled with sorrow and pain, and has destroyed all desires, even to the wish for continued life which

皆有佛心。	的世界。	船如天上坐。	2429 異奇想天開。	1—2429. "Strangely imagine that the heavens will open,—to expect wonders, as strange luck." Doo. 183.
	2432 一切衆生、	2431 極樂	2430 春水	2—2430. To be in a boat in the water in spring is like sitting in Heaven. i.e. Spring is enjoyable. (唐詩) P.
				3—2431. The world of extreme happiness. i.e. The Western Heaven. P.
				4—2432. All living things have (a part) of Buddha's disposition. (L. P. 1: 12) P.

a. To the great mass of the common people this Heaven is a final, eternal Paradise.

b. See proverb 1149.

c. The Larger Sukhavati-vyūha, which is a description of the Western Heaven, in describing it says:

Those who are born there shall never fall away and go into Hell, or into brute creation.

That they will all be golden colored in appearance.

That there will be no difference between gods and men.

That they will have miraculous power, being able to travel great distances in a very short space of time.

That they will remember their lives in former births.

That they will have the divine eye, being able to see great distances.

That they will have the divine ear, being able to hear the Law as it is preached in many of the worlds, at one time.

That they will be able to know the thoughts of other people.

That they should be established in absolute truth.

That the length of life will be immeasurable.

Sin will not exist.

They will preach the goodness of Amitabha.

If one should wish anything, it will immediately be present.

All will recite the Law.

They will be possessed of perfect strength of body.

They will have perfect knowledge.

The country will be filled with sweet perfumes.

There will be showers of jewel flowers, and music from sweet sounding music clouds.

All will be filled with pleasure.

If anyone wishes a different garment it will immediately be present.

All will be entirely free from pain.

The jewel trees will produce every kind of a gem one can desire.

There will never be diminution of the strength of their senses.

This country will also be a help to all Bodhisattvas in their path to Buddhahood. Cf. Sacred Books of the East Vol. XLIX, pp. 12-22.

is the cause of suffering, he has reached^a Nirvana. That is he is in a state where the ego,^b as the Western mind thinks it, is extinct. As one in part attains this condition of desirelessness, he has to that extent entered into rest. So this is partially possible while still on earth. One enters Nirvana as a glass of water enters the sea, to be lost in it yet not destroyed. Thus the soul has returned,¹ and becomes one in body, mind, and action with Buddha. It has gained a supersoul existence,^c of painlessness and desirelessness,^d and of perfect peace and repose². This is beyond earthly life,^e so there is no further rebirth.^{3-f} This is the final goal of the Buddhist's hope, a complete absorption, perfect rest, Nirvana.

One finds the expectation of a continued existence is thus worked out along four lines. There is the life in Hell, by which method, one's Karma determines the future with absolute justice. There are those who seek, through the various Paradises, the ease and luxuries they cannot have on earth. This road leads through virtue, largely aided by magic. A third way is that to the

Western Heaven. This life is won by repentance, and faith in Amitabha. While the only complete rest, is to be found in the desireless placidity of Nirvana. In these ways one would find either relief, or a new opportunity for a happier life, under better conditions.

The Four Ways to
Continued Existence

嗔念、脫却輪迴禍不招。	萬禍一齊消、絲毫不起貪	2435 忍耐存心一着高、千災	仙家蟬蛻、佛家圓寂。	2433 視死如歸。	2434 道家羽化、
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- 1—2433. To look on death as a returning. i.e. One whose life is right is not afraid to die. (S. T. 194) P.
2—2434. The Taoists take to flight; the immortals leave a shell; and the Buddhists seek complete repose. i.e. Each speaks of death in this way. P.
3—2435. To place patience in the heart is a great thing, and it will cause a thousand or ten thousand calamities to disappear; if one does not have covetous nor angry thoughts, he will escape the Wheel of Transmigration and calamities will not come near him. (H. H. 8) P.

a. "Those who have died after the complete destruction of the three bonds of lust, of covetousness, and of egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a karma of evil deeds or sin, but are assured of final salvation."—The Gospel of Buddha.—Paul Carus. P. 225.

b. "Thus it may be equally argued that after death Nirvana leads to a kind of existence which is integrally different from anything that we know as existence."—Buddhism as a Religion.—H. Hackman. P. 16.

c. No one below a Pusa state can enter Nirvana.

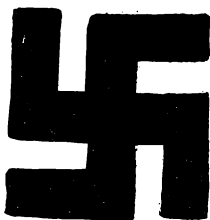
d. After having entered complete Buddhahood, one may still be tempted, but in his completely passionless state he is not affected by it. We read accounts of Mara doing this after Sakyamuni had received the light.

e. "There is no self or soul in the usually accepted sense."—It "is the cessation of the flux of becoming that we know here."—Gotama Buddha.—J. Saunders. P. 109.

f. See proverb 1794.

CHAPTER XIII.

A RÉSUMÉ.



a

The Development of Their Religion

The Chinese are by nature a religious¹ people. One cannot investigate what they have built up, through long centuries and largely in isolation, without a feeling of respect for the minds of those who formulated many of their doctrines. One of the strong traits of their nature is that of compliance,^b and this has been shown in no place more clearly than in the evolution of their religious system. Just as the nation has absorbed every conquering people that has come into its midst, so it has extended and taken into itself many of the various ideas that have come to her from without. One sees the ancient religion coming from totemism and a worship of Heaven and the spirits, later formulated by philosophers, such as Lao Tzu and Confucius. They did not originate, but organized and gave an interpretation to the then existing beliefs. It is a continually expanding system. Nowhere is the ability to reform, assimilate,^c and re-interpret more readily seen than in the infolding of Buddhism.^d This religion came to China with a program already complete and set, yet it was taken and reshaped, so that in places it but slightly resembles its parent the Hinayana type. Their monasteries were copied and used by the then existing faith. Architectures were blended. The Shadow Land of the Taoists took on form and became a Hell. The Western Heaven of the Mahayana Buddhism was developed, and with it the

則 殃。	邦 無 道	道 則 昌、	2436 邦 有
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1—2436. A country with the Tao will flourish; a country without the Tao will perish. P.

a. The Chinese swastika, as often written.

b. See proverbs 1734 to 1747.

c. A good illustration of this is seen in the Goddess of the North Star. She is one of the principal gods of the Taoist faith, yet is represented with a Buddhist crown, and sitting upon a lotus leaf.

d. See proverbs 20 to 26.

possibility of all being saved. The system probably will in time reach out and try to take what they consider best in Christianity,² and mold it into the continually evolving form of their thought. In its growth a great number¹ of sects² have arisen. These in many cases show not what most people believe, but are rather the doctrines³ of a few.⁴ They are but the natural results of widening religious speculation, and do not affect the real organization injuriously. The Chinese are very slow in agreeing to new positions, and still slower in discarding anything once accepted. Yet as one looks at their religion he sees it in a state of constant development.

In their faith and worship the Chinese have reached out to and trusted the best they could think and create. They fear,⁵ and consequently serve the spirits, but in so doing they would but take advantage of conditions they feel certain exist. They are thought to be powerful, so the people call them to their aid. Naturally, where an effort is made to control them, a system of magic has grown up. They attempt not only to influence the gods and demons for their own protection and that of the social group, but also seek to use them against their enemies and to gain material wealth⁶ and power. They endeavor to lay up merit through virtuous deeds, yet their motive is that they may be happy, if not here in another existence. They strive to win life in Amita's Heaven. If they must

Striving for the
Best they Know

無神鬼、百般人做起。	米。	有道、道道有門。	2437
	2440	道道有門、門門有神。	
2442		2439	
少見多怪。		門門有道、穀穀有	
	2441		2438
	世上		門門

- 1—2437. There are seventy-two sects; and each sect has Li. i.e. Each sect has some correct doctrine. P.
- 2—2438. "Every sect has its doctrine, and every doctrine its sect." Sm. 32.
- 3—2439. "Every sect has its doctrine, and every grain its kernel." i.e. There is a kernel of truth in every doctrine. Sm. 32-P.
- 4—2440. "Every doctrine has its gate, every gate has its god." i.e. There is a way to understand it. Sm. 32-P.
- 5—2441. If in the world, there were no gods nor demons, man would do all kinds of things. i.e. Without the fear of the gods man would be uncontrollable. P.
- 6—2442. To the one of little experience there are many strange things. (D. Y. 24) P.

a. This was well illustrated in a big Buddhist revival held in Wuhu, in 1923. The priest there officiating made a public statement, that not only were the three religions one, but that Christianity also had its source in Buddhism. He said that at one time Christ lived with the Buddhas in the Western Heaven. But because he refused to worship Sakyamuni he was severely criticized. This angered Him, so he left and started a religion of His own.

do good works, or even suffer greatly, as they follow this road, it matters not as it is the goal they are considering and not the method. It is a religion of fear; a dread of the spirits and of evils to be decreed by Heaven. They attempt to avoid these, that they may have comfort and happiness. In doing this they have built up a system of gods and doctrines which are but an expression of what they desire, and what they therefore think exists. In thus projecting their beliefs into the realm of spirits they have produced in many places gods that are immoral, and who would harm folks needlessly. Their prayers must of necessity aim to appease them. Men would respect and worship because they believe all "life depends upon" them. They care for and are striving for what is best for the self, and the family.^a They are putting their faith in that which they believe will be most effective in doing this.

Through the entire religious organization one finds the idea of fatalism very prominent. Wealth and children each have a fixed^b

Fatalism

destiny. Death and life¹ are predetermined.^c One's whole life is foreordained. It seems at first as though the doctrine of fate is contrary to the whole system, yet it is not so to the Chinese mind. One's fortune is determined for this life only. When one is born good, and happiness has been given him, his lot is the result of his past actions and the just decision of Heaven. Likewise when one has poverty and sorrow, Heaven is not to blame for his condition. He decided his own life by building up an evil Karma in a previous existence. Heaven but gives the judgment. They say that men are free to be virtuous or wicked, so their good or bad fortune^d is of their own making. Therefore one knows that by being the best possible, under the conditions of his fate, he produces a better destiny in succeeding incarnations. They say also that though one's sins should reach the heavens, they cannot prevent^e repentance, and that should one but turn his head he will be saved. This is a great act of merit, and therefore worthy of a great reward. Man can repent, if it is in his fate, and it will be his lot if he is deserving of it. Thus everything depends upon one's Karma, and works out through transmigration. So this most

活。神。憑。人 2443

1—2443. Man's life depends upon the gods. (V. 229) P.

a. Of humanitarian feelings and ideas of service, aside from the selfish motive of storing up merit, they do not think. Their religious thought does not give them the idea of the deeper life, where the self reaches out and thinks of what is best for the nation and the world.

b. See proverb 2002.

c. See proverb 1950.

d. See proverb 5417 and 2134.

e. See proverb 1726.

common belief of their religion is an integral part of the system, and one sees in destiny a conditioned chance for growth and a higher better life, sanctioned by Heaven himself.

In their service of the gods and demons the Chinese spend enormous sums¹ of money. The amount given to the temples supports the great priestly caste. The priests are paid for every act of worship performed there.²

The Great Expense
of Their Worship

Large amounts are also called for when they go to one's home for ceremonies. The people firmly believe that what they use for gifts to the idols will help the spirits of their parents, as well as themselves. The continual prostrations in the midst of the weird light of candles, and the smoke and odor of burning incense proclaim not alone the religious feelings of the devotees, but also the large expense incurred. Although the winds may scatter the ashes of their sacrifices to the four corners of the heavens, they still utter their cry for a fuller light. The only hope they have is in the gods. So they believe in and appeal to them; and when their prayers fail and their trust³ seems vain,^a they have no way but to fall back on the system, and say their petitions are not heard because of pre-existent sin. This in turn calls for more earnest devotion, and the spending of larger sums of money, in order to overcome one's evil Karma, and make the future easier. Their religion enriches the priest, but impoverishes the worshipper.

Night though it is to their souls, compared with the other ethnic religions of the world, Chinese thought has constructed a system of much higher value and ethical worth than is known in other lands. Here there is a distinct disapproval of impurity.

Their idea of face makes honor of more importance than life. Their word, given in

A High Point in
Ethnic Religions

business, is trusted in all countries with which they have commercial

2446

靠山山倒、
靠鬼鬼跑。

2445

燒紙風颳了、
念經和尚跑。

2444

家有千萬、
鬼神一半。

1—2444. If the home is worth ten million, one half belongs to the demons and gods. i.e. Their worship is expensive. (V. 307) P.

2—2445. "The burnt paper is blown away by the winds, and the reading of prayers feeds the priests." i.e. They are useless. Used by one who does not receive what he has sought. Doo. 499-P.

3—2446. Trust to the mountain and it falls; trust to a demon and it runs away. Used of one who has nothing upon which he is able to depend. (V. 276) P.

relations. Many feel that their doctrine of filial piety, even though carried into the realm of spirits, has created a belief in the sacredness of the family circle, and by the force of ancestral worship has held the people together through the centuries. Here one finds the idea of a personal Heaven, caring for the lives of His children. They have in Amitabha, Kuan Yin, and Ti Tsang three saviors, helping men out of the grip of Hell and the iron Wheel of Transmigration. Thus one can truly say that their thought has developed a high point in non-Christian religions.

The Chinese religious system, built without the aid of Christianity, is a wonderful structure. In the worship of Heaven, their original faith, a splendid preparation has been made for the coming of the real Savior to this people. With the stability of their nature, if they can once turn to Him as a nation, they will in all probability become the stronghold for Christianity through the ages to come.

In studying the Chinese religious mind, there is a great deal to be learned. Much is yet unknown to the foreigner.¹ "One bamboo pole² cannot reach the bottom." It is an inquiry much worth while, if one would know how to really present a message that will reach the hearts of this people. It will grow more interesting as one begins to understand the deeper truths, and as the years pass. As one comes to know more of their religious background he will have a readier sympathy and a greater appreciation of what is most vital to their thought. One could do no better than to keep his pathway through this land enlivened by a study of the religious thinking of his adopted home.

後跟。把掌鞭不到脚
 篙子打不到底、
 測海。2448 一竹
 2447 以管窺天、以蠡

1—2447. To use a bamboo tube to spy out the heavens; to take an oyster shell to measure the sea. i.e. One of small knowledge or experience. (S. T. 212) P.

2—2448. "One bamboo pole cannot reach the bottom;" the sound of a slap will not reach the heel. i.e. It is too deep to understand. Sc. 67-P.

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Explanation of the Key.

The abbreviations at the left of the page are the abbreviations which are used throughout the book. By referring from them to the above key, one will be able to know the oldest source in which the proverb was found by the writer.

The following five abbreviations are found within the text of the key, and refer to the language in which the source is written.

Ch.—The text is in Chinese only.

Ch. & E.—The text is in both Chinese and English.

Ch. & F.—The text is in both Chinese and French.

E.—The text is in English only.

L. F. & Ch.—The text is in Latin, French, and Chinese.

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